



MOODY BIBLE INSTITUTE MONTHLY

NOVEMBER . . . 1932



If God Forgot

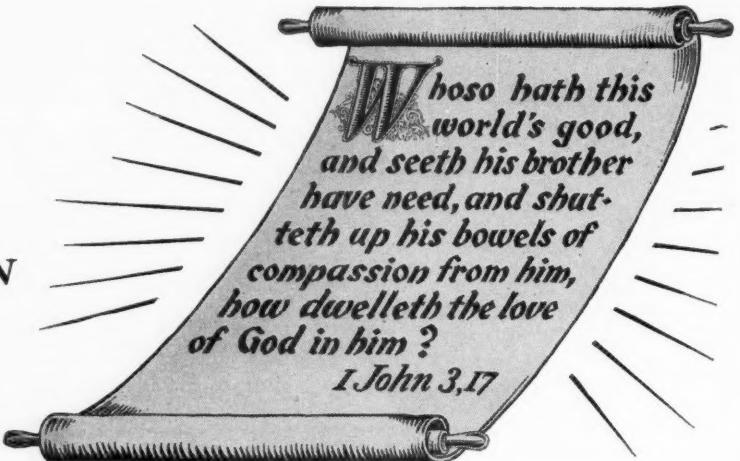
By J. G. W. Kirschner, Gerald, Mo.

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If God forgot the world for just one day,
Then little children would not laugh and play;
Birds would not in the woodlands sing,
And roses would not beautify the spring.
No gentle showers throughout the summer long,
No autumn fields to cheer the heart with song,
No rising sun, no moon to give its light,
No placid lake reflect the stars of night.
No friend to help us on the toilsome road,
No one to help us bear the heavy load.
No light to shine upon the pilgrim way,
No one to care, or wipe the tear away.
No listening ear to hear the lost one call,
No eye to see the righteous battler fall.
No balm of Gilead to dull the throbbing pain,
No one to comfort and the heart sustain.
Millions would die in unforgiven sin,
With none to bring the lost and straying in;
Yea, this great universe would melt away,
If God forgot the world for just one day.

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IN the holiest sense, these are times that try men's souls. "Our brothers have need"; they are hungry, physically and spiritually. Ours is the blessed call to give into their hands the solace and the comfort of the Bread of Life—God's Holy Bible.

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Moody Bible Institute Monthly

NOVEMBER, 1932

EDITORIAL NOTES

THANKSGIVING DAY

By Rev. James M. Gray

Of all the earth the Confidence
And them afar at sea,
We bring our harvest sacrifice—
The first ripe sheaf we offer Thee.

The mountains always standing fast,
The ocean's ceaseless roar,
The seasons, each in joyful turn—
These all repeat Thy praises o'er.

Thou makest soft the earth with rain
Till green her vales adorn;
And, dropping fatness in Thy paths,
For man and beast providest corn.

And yet the crowning of the year,
The good beyond the good,
Far more than pastures clothed with flocks
Or furrows rich with creature food

Is still the thought that, through Thy Son,
Our sin is purged away,
And toward Thy throne our faces turn
In peace, on this Thanksgiving Day.

* * *

Our cover poem this month is the keynote to the whole of our Thanksgiving issue. No one can read the poem and say when Thanksgiving Day comes, **Our** "I have nothing for which to Cover thank God."

Poem Yet if any one should not be entirely convinced, let him then turn the pages to that brief recital which we have entitled, "Here Is Something Real," or that still briefer testimony styled by us, "Medicine for the Discontented."

This says nothing about Dr. J. Stuart Holden's homily on the well remembered words of the prophet Habakkuk, or Elias Newman's deeper plowing into the spiritual implications in the advice of Eliphaz to Job, or what our Editor-in-Chief brings out from the command of God through Paul, "In Everything Give Thanks."

We have tried to make this truly a Thanksgiving number, and we believe our God has helped us so to do through our contributors. And for that as well as countless other blessings throughout the year, we ourselves give thanks.

* * *

Financial and business men spoke hopefully of the material outlook last month, and we wish we could record the same of the spiritual outlook. Se-

Prosperity curity and commodity prices at the had risen, markets were Doors showing recovery from the panic, and people were re-

gaining their faith in our economic system. Gains had spread to nearly all the farm products we were told. Cotton was up, wheat firmer, beef cattle and hogs were returning a profit on feeding operations, wool was active, and butter and eggs had good advances also. For all of which let

TO OUR CONTRIBUTORS

We take this opportunity to say that hereafter we shall ask to be excused from returning unsolicited manuscripts unless accompanied by stamped and addressed envelopes. Nor can we promise always to explain why a given manuscript is not accepted.

We would further ask that manuscripts be typed and double-spaced for convenience of editing, and that only one side of the paper be used.

The foregoing rules for contributors are ordinarily those of other publications, and increasing costs in these times make it necessary for us to follow their example.

Send in your contributions, dear friends, and we will give them our best attention, but when unsolicited, please help us to keep down our overhead expense as much as possible. An envelope and postage for a single manuscript is not much, but hundreds of them count up considerably in the course of a year.

us return thanks, and not the least that some closed factories, mines and mills are returning again and the unemployed are returning to work.

But now, O Lord, what of Thy Church? Wilt Thou not arise and have mercy upon her? Has not the time now come to favor her? Do not despise our prayer. Turn our mourning into joy, O Lord, the flint into a fountain of waters. Revive us again, that Thy people may rejoice in Thee!

As our hearts are gladdened at returning material prosperity, dear readers, may we be grateful as well as glad, and glorify God with our praise. We read that when His people of old began to sing and to praise in the valley of Tekoa that He set ambushments against their enemies and they were smitten before them (II Chron. 20:20-25).

May it be so now. On this Thanksgiving Day let us indeed gather in our churches and around our family altars and say, "Praise the Lord, for His mercy endureth forever!" Let us rend our hearts and not our garments, and turn unto the Lord our God. "He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him?" (Joel 2:12-14).

"O Lord, send a revival,
And let it begin in me."

* * *

Speaking of "prosperity at the doors," wise heads tell us it can never really cross the threshold until the war debts are cancelled or at least adjusted on a different basis.

War Debts and Prosperity With our limited knowledge we have not favored that proceeding, fearing it meant graver depression to the United States, but recently we were

surprised to find a conservative and able financial publication arguing for it. The thought was that these annuities payable to us over a period of sixty years, were worth nothing in comparison with some stroke of policy that would inspire confidence and open the way for international co-operation.

The authority we refer to considered the outlook for such co-operation greatly improved by the declaration of Senator Borah sustained by President Strawn of the United States Chamber of Commerce, that the United States should participate in the International Economic Conference which the League of Nations has been asked to call. "No clear and permanent solution of the farm question, the unemployment problem, devastating taxes, and unbalanced budgets, can be hoped for," said Mr. Borah, "until some or all of these international problems are out of the way."

We understand that most of the opposition to a revision of the debt settlements comes from states which produce the bulk of our exports, and doubtless these states will soon be heard from again on the subject.

Meanwhile, although the Church as such should not "go into politics," as the saying is, yet how important it is that Christians having the welfare of the Church at heart and that of their country also, should be gravely thinking of these problems in the light of God's Word?

There is not only a moral question here but a spiritual one also. Only those like ourselves, who have financial responsibility in the carrying on of the Lord's work, can appreciate how seriously the depression is hindering that work both at home and abroad, at least from a human point of view, and how solicitous Christians should

be that wise pilots guide the helm of State at this crisis.

Notwithstanding that prosperity is at the doors, yet unless God in mercy speedily pours out His Holy Spirit upon His people, we are entering upon a fall and winter of continued distress and spiritual decline. Prayer is our ally, and sometimes we feel disheartened that there is so little heard of prayer in our churches. But while we urge prayer, we do not forget our responsibility as Christian citizens. As we have said again and again, there is an obligation resting upon us at the fall election to place men in power in Washington who have experience and understanding of the times. Not self-seeking demagogues should be sent to our national legislature, but statesmen who can take a national and international view of things and who are disposed to co-operate with one another and with the administration in an honest, straightforward, non-partisan attempt to bring the nation back to sense and solvency.

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Is it greater speed in the air, or on the earth, or in the water under the earth? Is it improved machinery so that one thousand electric bulbs can be turned out in a factory where less than one hundred could be turned out before? Is it the fact that we can now speak so as to be heard thousands of miles distant? Is it the discovery that the cosmic ray is explained by electrons rather than magnetic vibrations?

Sir Alfred Ewing, president of the British Association for the Advancement of Science, testifies to the contrary. In an address at York, England, late last summer, he said what is so obvious to many, that our scientific gifts are often grievously abused and that in them there is potential tragedy as well as a present burden. Man, he declared, is ethically unprepared for so great a bounty and still unfit for the tremendous responsibility it entails. "The command of nature," to use his words, "has been put into his hand before he knows how to command himself."

How true this is! What dangers are pressing upon the world today, because his mechanical inventiveness and scientific discoveries have outstripped man's moral growth!

In times past creatures have perished through the very amplitude and efficiency of their apparatus for attack and defense. The record of the rocks seems to prove this, and it offers a solemn warning to human intelligence today in view of the political disturbances agitating so many of the civilized nations.

No, the world is not making progress. It is just going round and round, only a good deal faster than it used to go. In other words, it is as true today as when Jesus said it, that "a man's life consisteth not in the abundance of the things which he posseseth," and that he only is rich who is "rich toward God" (Luke 12: 13-21).

"O earth, earth, earth, hear the word of the Lord" (Jer. 22:29).

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We consider it glad news that the popu-

lation is drifting back from the city to the country. We are told that in one county in southern Illinois (Marion)

Back to the Land there are but two vacant farm-houses, where only two years ago there were nearly five hundred.

Slowly we are becoming persuaded of the great fact that all of us cannot live by making and selling things to each other. More of us must take from the earth a great part of that which we eat and wear. Slowly we are coming to see that there was a divine meaning in the Mosaic legislation which focussed the economic as well as the spiritual welfare of Israel on its use of its land.

It has been well said that the United States has too many seething squares and too many untilled farms. Therefore we wish well to Henry Ford's plan of dividing the working year between small farms and gardens in summer, and local factory work in winter. And it is encouraging to discover that other industries here and there are following his example. We read recently of a shoe concern which once had a single great plant in an industrial center, as now having a number of small ones in as many country towns.

Talk about the standard of living! What bosh! For three years at least that standard has been sinking in our great cities, and it will continue to do so. It does not lower but elevate it to go back to the land. Praise God, we still have plenty of vacant land in the United States.

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That the United States has registered a moral slump in the attitude of the two great political parties toward the Eighteenth Amendment and the

Our Moral Slump Volstead Law seems to us undeniable, but we do not hold the government responsible save as

the people are the government. The administration did its very best, we believe, to maintain the integrity of the Constitution and enforce the law, but the people would not have it so. Perhaps if a clean cut decision could be made at the polls a different story would be told. But that is now impossible. There seems to be nothing left but to decide between the two parties as they have expressed themselves in their platforms and as those platforms have been interpreted by their leaders.

With Mr. Roosevelt it is repeal, and then let the respective states make such laws upon the subject as suit themselves. With Mr. Hoover it is no repeal, but let the respective states make such laws upon the subject as suit themselves, with the understanding that the Federal government will guarantee to every state protection from an invasion of the liquor traffic if it so desires.

There is a distinction between these two views and doubtless a real and important one, but whether the mass of the voters will perceive and act upon it to strengthen the forces of sobriety is a question.

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Evidence that anti-prohibition propaganda is being confidentially launched by United States Chamber of Commerce offi-

cials, is declared to have been unearthed by the Research Department of the Prohibition Foundation.

The Foundation's statement to that effect accompanied by an open letter of Richard H. Scott, president of the Foundation and president of the Reo Motor Car Company of Lansing, Mich., has been addressed to Henry I. Harriman, president of the Chamber of Commerce of the United States, challenging the accuracy and economic validity of the latter's attack upon prohibition in his address, "The Road to Business Stability," broadcast recently over a nation-wide hook-up.

"I believe," declares Mr. Scott, "that I voice the conviction of millions of my fellow citizens in saying that the Chamber of Commerce of the United States cannot afford to blind itself to the disastrous results that would immediately and increasingly follow in the wake of repeal or modification of the Eighteenth Amendment."

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Some two and a half years ago, a contributor sent us a missionary article in which he spoke enthusiastically of this eminent man who has devoted

Dr. Albert Schweitzer his life on humanitarian grounds for the natives in Lambarene, Africa.

Our contributor was careful to say that he did not write of Dr. Schweitzer's work in the fields of philosophy and theology, but only of his artistic gifts. Perhaps it would have been well if he had cautioned our readers concerning the doctor's work in the fields mentioned, but this he did not do. Moreover, it is only recently that we ourselves have become intelligent about his philosophic and theologic views and have been debating whether we had any responsibility to our readers in the premises.

Meanwhile, the question has been settled for us by a correspondent, who asks us to make it known that Dr. Schweitzer is of the modernist rather than the evangelical type. After examining three of his books, he classes him as a German higher critic who considers the eschatological teachings of our Lord as proven false by history, and much to the same purport.

We regret the necessity to speak thus about a man of such sacrificial devotion. But nevertheless, anything that he may do as a humanitarian is far removed from the service rendered to mankind by one who accepts Holy Scripture as a divine revelation with all that it includes concerning the person and work of our Lord and Saviour Jesus Christ. The editorial note that follows is an impressive example of this truth.

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This is a true story, not a manufactured one. It takes us back to the early days of the Civil War, the scene of our first conflict, Bull Run's battlefield, and five days after the fight.

Where Social Welfare Ended A youth mortally wounded, has been lying on the field with companions, uncared for all that time. Ambulances have arrived, however, and now kind hearts and tender hands are removing hopeful cases, all for which there is room. Others must still be left behind.

Our youth beseeches Mr. H—, who tells the story, to remove him:

"How, or when, shall I ever get home, if you leave me?" he entreats.

But he is told that they must leave him. The ambulances are for the hopeful cases only, and it is impossible to make room for him.

Then as H— tears himself from him, he hears the youth crying:

"Here, Lord, I give myself away;
'Tis all that I can do."

Do any of our readers imagine it is to make light of merely social welfare work that we relate this story? Far from it. These were Christian men in that ambulance train as we have reason to know. They loved God, and were serving Him and their Saviour in doing what they could to relieve suffering and to save life. But they had reached their limit. The hopeless case they could not touch. That was left for God.

Happily, the youth knew where and to whom to turn. And he was not disappointed we may believe, in finding himself ere long in his Father's house where there are many mansions.

The point is, that social welfare work, needed and blessed as it is, can go only so far. And it leaves the needy in his sorest need. What if that youth had not known God, and Christ His Son? What if he had never gone to church or Sunday School? What if he had never heard that gospel song? Which was worth the more

to him at that moment, the ambulance that could not bear away his body to the hospital, or the angels of God waiting to bear away his soul to the eternal habitations of the blest?

A story and a contrast like this, is sufficient, is it not, to justify all we try to say from time to time about putting first things first, about giving the gospel of salvation its rightful place in all our preaching, our teaching, and our testimony?

And its rightful place, too, in all our giving. Helping the unemployed to food and lodging in these days is a duty indeed, and pressing on every side. But "these ought ye to have done, and not to have left the other undone" (Matt. 23:23).

Support the gospel preachers in these days, dear readers, and the missions and the tract distributors. Take advantage of the times for God and for the deepest interests of our fellow beings. Let the picture of that hopeless and helpless youth on the Bull Run battlefield sink into the retina of your soul, and tell all around you of

"Jesus, the Mighty to save!"

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As we are making up copy for this issue, word comes to us of the resignation of Rev. Wm. P. White, D.D., as President of The Bible Institute of Los Angeles. This action relieves Dr. White of the executive burdens to allow him to build up the organization through

outside activities. He will hereafter be known as President Emeritus and act as Regional Director of the institute for the Pacific Coast. Meanwhile, the affairs of the institute, until a successor to Dr. White is chosen, will be conducted by a committee consisting of the Reverends Charles E. Fuller, W. E. Edmonds, S. P. McLennan and Louis T. Talbot.

We are pleased to learn that the institute opened this fall with a good enrollment.

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By special request in December, we will republish the Christmas sermon by the late Bishop William R. Nicholson, D.D., entitled, "The Self-Consciousness of the Infant Christ,"

Our Christmas Issue which appeared in our December issue of 1924. The issue will contain also a re-

port of the stirring address entitled, "The Claims Christ Made for Himself," delivered by Rev. P. W. Philpott, D.D., at the last Founder's Week Conference of the Moody Bible Institute, and that entitled, "The Church's Relation to the Second Coming of Christ," by H. A. Ironside, Litt.D., delivered at the same time and place, and both of which have been served by us for this issue.

There will be other articles of value and interest, but the foregoing call for special mention.

The Law of Supply and Demand or *What Does an Employer Owe to His Employees?*

Editorial

SOME years ago we were much interested in an address on the theme above stated as applied to the wage problem. It was given before the Employers' Association of Chicago by G. W. Dyer, Ph.D., professor of Social Science in Vanderbilt University. We retained the newspaper report of the address for its possible use on some occasion, and the occasion now seems to have arrived. We ask for the address a careful reading, and of course, we are thinking of Christian readers when we say so. And Christian readers on a day of national thanksgiving, when we are sobered by financial and business depression which touches pretty nearly every home into which the MONTHLY is privileged to enter. May God bless our reading and thinking on the subject, for it concerns the present and future welfare of our nation most acutely.

In raising and answering the question, "What does an employer owe to his employees?" Professor Dyer was not speaking from the moral but simply the industrial point of view. Each employer must decide for himself what he owes to his men morally, but moral obligations, he thought, have

no place in the industrial field in settling such questions.

In the Professor's judgment, there was no difference in principle between what employers owe their workers and what they owe other groups of men with whom they deal, the farmer, the miller, the banks, the railroads, etc. They pay these men the price fixed by the law of supply and demand and they do not owe them any more, and the problem is the same with labor, so he believed:

"But some reformers will say, 'Yes, but when you are dealing with men you are dealing with human beings. Dealing with commodities is another thing.' My friends, there is not a single fundamental difference between dealing with men as employees, and commodities.

What Is a Commodity?

"What is a bushel of corn? What is a bushel of wheat? A bushel of corn is stored up labor of a farmer. A bale of cotton is stored up labor of the farmer. He stores up his labor in every commodity he produces.

"When you buy a bushel of corn or a bale of cotton you are as truly buying the labor

of the farmer as you are buying the services of the men in your factory. If there is any discrimination at all, it ought to be in favor of the man that stores up his labor in that commodity. Why? Because the man who is working as an employee always gets his wages and promptly, whereas when a farmer puts his labor in a bushel of corn or in a bale of cotton he has to wait a year for a return and doesn't know that he will ever get anything out of it even then.

"And yet people are so stupid as to make a distinction and conclude that you ought to throw to the winds the whole American system of industry! It comes, I think, through lack of clear thinking.

"Now, my friends, as a result of these fallacies we are rapidly going to Socialism in this country; there is no question about it.

What Is The Basic Principle of Socialism?

"Socialism is antagonistic to the American theory. The American theory of business is that the law of supply and demand should determine all values—services, commodities, everything. A single standard of value! The Socialistic doctrine is that the

American theory is wrong, as applied to wage earners at least, and that wages ought to be paid on the basis, not of the value of a man's service, but on the basis of what a man needs.

"My friends if you start out to pay men what they need, there is no limit. What is the effect of this? This is going to destroy completely our industrial system unless you can break it. It has already destroyed it, and I think I can show you why.

"How is business regulated under the law of demand and supply, the old American theory? When too many went into one field, wages went down, and in the place where there was a greater demand wages went up, and it kept the thing regulated. Every man went to that place where he was most effective.

"Now suppose that it is not the value of a man's service that must fix wages, but his need. Then, when an industry gets overcrowded, instead of becoming less attrac-

tive it becomes more attractive. There is no reason for going out at all; just stay in here, we will fix wages by force, by frightfulness, by strikes, we will keep them up.

How Do They Do It?

"They do it by cutting down hours and by producing less. They say cut down the work. It is the easiest thing in the world. We will get the same wages because we need just as much now as we did before.

"Now, my friends, if that keeps on, don't you see we are going to destroy the very foundation of industrial efficiency? We have lost the only regulating machinery that we have. Men under that system will crowd into places where they are not needed and artificially fix their wages. It will destroy the very foundation of American life."

We are not an oracle when it comes to the science of political economy, and are unable to say whether or not there is a

serious flaw in this supply and demand argument of Professor Dyer. But we recall that the same kind of argument was the pith of former President Coolidge's great paper in vetoing the McNary-Haugen bill for the relief of the farmers. It sounds at least like good sense and good politics, and if so, it is likely to be good religion, by which we mean Christianity, on its practical side.

At all events, we fear Socialism. While doubtless, there are socialists not a few, who are sincere Christians, yet in its nature Socialism appears to us antagonistic to the philosophy of the Christian religion and the gospel of grace.

We have employers and employees among our readers, and farmers and industrial workers, and they love God and love their country and their fellow men, and Professor Dyer's words may give them something worth thinking about just now.

Rejoicing in Face of Disaster

By Rev. J. Stuart Holden, D.D., London, England*

A BLACK picture—the fig tree shall not flourish, neither shall fruit be in the vines—there shall be no herd in the stalls—yet, although these things shall be, Habakkuk says, "I will rejoice in the Lord."

Now, can anything be more irrational than this call to rejoice under such conditions? Habakkuk is trying to lead his people back to the ways of God. He is not boasting of his own faith, for if he had so boasted, it would not have been faith, but he is witnessing to God's faithfulness with the intention of rallying others to the standard.

How irrational it seems to rejoice when things are as bad as they can possibly be! To rejoice in the Lord when it almost seems as if He has ceased to be interested! And the prophet himself had suffered as much as others. He had been no darling of fortune, feasting while others starved. His faith had been hard put to it. All that faith could do was to ask God how long He intended things to go on as they were.

Searching for a Basis for Faith

Mind you, it was no more natural for this prophet to rejoice when he felt himself caught up in a tornado of tribulation than for us today.

At first he did quite the opposite. He expostulated with God. He resented the fact that the Chaldeans of all people, whose excesses were notorious, should be the instruments of correction. The cure seemed

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.—Habakkuk 3:17, 18



Rev. J. Stuart Holden, D.D.

so infinitely worse than the disease that he expostulated with God. He did not feel that he was doing anything out of the way in this.

As a matter of fact, he feared God more than ever in the face of such an exhibition of His power, but he felt that he no longer understood God. He felt that he must have an answer to his questions which would form a solid basis of life. He wanted to

serve God and to interpret Him. It would mean everything to him and to the nation if he could. But could he as things were?

The Only Effective Prayer

So this prophecy is a record of his cry to God. He literally laid hold of God. There was nothing of the impersonal in his praying as there is in so much of ours. For prayer only means something to God when it means everything to the man who offers it. Prayer only reaches the heights when it comes from the depths. Prayer is effective only from heart to heart. It is the straight line which is the shortest distance between two moral points.

The prayer which lifted Habakkuk, and subsequently his nation with him, was not a form of words. It was an active, positive attitude before God.

Hear the words of Francis Thompson, found in his pocket, scribbled on an old newspaper, when he was sick unto death:

Cry!
Clinging heavens by the hem.
And lo! Christ walking on the water
Not of Gennesareth but of Thames.
And when so sad, thou canst not sadder,
Cry!
And upon so sore loss, shall shine the traffic
of Jacob's ladder
Set up to heaven from Charing Cross.

God at the Heart of All Facts

That was prayer. That is the way Habakkuk cried. He sat on the watchtower, viewing terrifying things plain to everybody, but looking beyond to the power of God which was behind but under eclipse. And in his acute mental distress he says,

*Preached at Northfield, Mass., and reprinted from the *Boston Evening Transcript*.

"O God, don't You know what is happening to Your name in all this? Don't You realize that unless there is some explanation of this bewildering confusion which has fallen upon us there will be no faith left in You?"

Something happens when a man prays to God like that. God spoke to him, and the darkness became light. He says that He will deal with the Chaldeans after they have accomplished His purpose in Israel. He says the establishment of His own glory is His objective in all this. He assures Habakkuk that He is not unmindful of His people.

Then Habakkuk becomes not only reassured but reinspired, and he stands before his people and declares his faith. If he had not faced facts, facts would have finished him. He has found God at the heart of these facts, and nothing can affright him. Circumstances are just the raw material out of which God makes character and strength and virtue.

Never Such Faith As This

Never was there such courageous faith as this man expressed. After exhausting every metaphor of disaster which could befall a people, he says, "I will rejoice in God in the face of it all."

How irrational it seems! We can understand a man with whom God has dealt bountifully praising Him, but we should have the greatest respect for a man who, under these circumstances would not re-pine.

To bring it home much closer than the time of Habakkuk, translate all this into current experience. Instead of flocks and herds, use profits; instead of figs and olives, read credit balances; for husbandry and its terms, use business and its terms; for folds

and stalls, bank balances and securities; for Chaldean invasion, the economic blizzard that is blowing throughout the world, and then see where you stand. Although there shall be no balances and securities, and all dividends shall be passed, and though I shall be reduced to utter penury, yet will I rejoice in God!

Linking Life to Divine Purpose

You say that is impossible. Of course. Apart from some supernatural aid, he could not have done it, nor can we.

Habakkuk learned that life cannot be a solo affair. It is a duet. If life is a solo, it means a tragic breakdown when the high notes must be reached or the low ones melodiously sounded. A duet means harmony—human life linked on to divine purpose and power. Habakkuk's experience shows that you have lost nothing if you have not lost God. You have strength to endure and carry on when things are at their worst. It is upon God's eternal plans that you are building your house.

So I pray you renew in your own way your faith in God. Renew your knowledge of Him at first hand, and then your faith will become vocal as Habakkuk's became vocal.

Guiding the Fishermen Home

Out on the Breton coast where no mechanical device can be installed to guide the fishermen home when the fog settles in, the women go out on the rocks and sing songs of home and love; and where no light can penetrate the fog, and where no mechanical device will sound through that impenetrable wall, the human voice is carried and the poor men out on the deep are time and again guided home by those who have firm ground under their feet.

Oh, that men might renew their own

faith in God, that their vital faith may become vocal, and the music of their lives may be heard by others to help them tramp the straight road more determinedly.

END THE SERMON UNEXPECTEDLY

Too many men give the first point, second point, third point, fifth point and then last point. After dwelling for some time on the last point they say, "Now, in conclusion, so and so." Then after a few minutes more they add, "Finally, my brethren," "and now to end with this further word." This is altogether too extended a process of termination. Even the swiftly moving trains will blow their whistles but three times before stopping, but I have heard preachers blow theirs half a dozen times, indicating a stop, and were yet still going on.—W. B. Riley, D.D.

SPARKS FROM TRUTH'S ANVIL

"God's Book today travels more highways, knocks at more doors, speaks to more people in their mother tongue than any book this world has ever known."—Lee.

"I say to every young man or woman going to a foreign mission field, whatever your preparation and equipment, do not forget that to 'feed on Him in thine heart' is the greatest preparation of all. 'Feed upon Him in thine heart' and you will be able to live in the midst of that heathen darkness and maintain fellowship and communion with the Lord and Saviour Jesus Christ, apart from all human agencies, apart from all fellowship of those of your own kind."—Mrs. Tylee.

His Bow in the Cloud

By Gertrude R. Dugan, North Caldwell, N. J.

Commit thy way to Him whose love
Hath never failed to bless;
Then trust Him through the clouded days
Of tedious strain and stress.
And "afterward" behold His hand
In all that He allowed.
As on the far horizon shines
His bow within the cloud.

His chastening rich fruitage yields
In grace and strength and power,
If trustfully we look to Him
When dark the storm clouds lower.
Dear child of God, though sorely tried,
With grief and anguish bowed,
Look up and you shall surely see
His bow within the cloud.

His ways with us are not our ways;
His thoughts, what man can tell?
But never can His wisdom fail;
He doeth all things well.
Though darkness circle us about
And our pathway enshroud,
The eye of faith can see, beyond,
His bow within the cloud.

Then faint not, neither troubled be,
The sunshine comes at last.
The Father's hand will lead us on
Till storms be overpast.
And when the call comes from afar,
With summons clear and loud,
His presence will dispel the gloom,
As did His bow, the cloud.

In Everything Give Thanks

By Rev. James M. Gray, D.D., President, Moody Bible Institute of Chicago

*In everything give thanks: for this is the will of God
in Christ Jesus concerning you.—I Thessalonians 5:18*

HERE is a command and a reason for it. To whom, to what class of persons is it addressed?

Not to all men indiscriminately. There would be no use in that, as one might say. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Indeed it was the utter thanklessness of the natural man that brought the world into the state of chaos in which it still is. The first chapter of Romans tells us that. When men knew God, "they glorified him not as God, neither were thankful (neither gave thanks); but became vain in their reasonings" (1:21, R. V.). Attributing what they had received to other causes than God, their foolish (senseless) heart became darkened.

And what happened? God gave them up to the uncleanness and desires of that heart, the desolation of which is seen and felt everywhere (1:18-25).

No, the command and the reason of the text is addressed to a particular class of persons. To men and women prepared by divine grace to receive it. "To the church of the Thessalonians in God the Father and the Lord Jesus Christ" (1:1). They were the election of God (1:4). They had "turned to God from idols to serve the living and true God; and to wait for his Son from heaven . . . which delivered us from the wrath to come" (1:9, 10). These were the persons to whom the words were addressed, these and their successors in the line of grace through all the ages—the Christians who are now reading these words.

II

And yet even Christians often fail in thanksgiving. Let any such compare his own requests and petitions with his expressions of gratitude. "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger" (Luke 17:17, 18). How these words of Christ concerning the lepers condemn and humiliate every one of us!

Readers of the Old Testament know how often Jehovah, through the prophets, is obliged to rebuke His chosen people for this same neglect. "Thou hast bought me no sweet cane (calamus) with money, neither hast thou filled me with the fat of thy sacrifices."

And to whom was this rebuke spoken? Who were these who so selfishly failed as commanded to put this main ingredient into

the holy anointing oil? They were those to whom Jehovah says in the very next verse, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:24, 25). What unthankfulness indeed!

A better remembered passage of the same kind is that of Malachi 1:6-10.

Short Accounts with God

It is not as though God like man, demanded pay for everything He did, a reciprocal consideration for every favor He bestowed. Assuredly not. The truth is rather, that His demand for thankfulness is for our sake. God seeks our fellowship thereby. He wishes us to associate the gift with the Giver always, and this in order that we may thus know, and love, and trust the Giver, and that for our good as well as for His glory.

The writer of these words while still a young minister, had a sweet lesson taught him in this matter by the great Bengel. His words were: "Keep short accounts with God." As soon as answered prayer or any other blessing is noted on the mind, return thanks for it at once and before the thought of it escapes. The long-formed custom of doing this—even now too often, alas, neglected—has brought much comfort and satisfaction to my soul. It has made me ever conscious of God's nearness, and ever confident of His care, and hence I urge it with eagerness on the attention of all whom I can reach.

III

But Christians may give thanks without giving thanks *in everything*. Yet that is the inspired command.

What can it mean? Does it include the bitter with the sweet, the desert road as well as the river side?

Certainly it does. These Thessalonian Christians knew affliction, much affliction, Paul witnesses (1:6). They suffered like things of their countrymen as did the Jewish Christians in Jerusalem (2:14). Their tribulation was so severe that the apostle suffered himself to be left alone at Athens, that he might send Timothy back to comfort and strengthen them against the wiles of the tempter who through their trials, would seek to seduce them from the truth (3:5). They were bereaved of loved ones, just as we are, and sorrowed for that too (4:13). Yet they were in everything to give thanks!

What an exemplar in this respect have we in Christ, whose thanksgivings "did not arise out of congenial circumstances." When Capernaum and other cities rejected Him, "at that time," He said, "I thank thee,

O Father, . . . for so it seemed good in thy sight" (Matt. 11:20-26). And when He was about to break the loaf, the symbol of His imminent death, He "gave thanks" (Luke 22:19).

There is abundant ground for saying that our trials and tribulations, our losses and our disappointments, are often deeper cause for thanksgiving than the opposite.

John Ruskin's Chief Calamity

A striking illustration of this is found in the autobiography of John Ruskin, the great English art critic of the last century. He is relating the experiences of his youth, his boyhood life at home.

"I will first count my blessings," he says, "the best and truest of all being that I had been taught the perfect meaning of peace." By peace here, he does not mean justifying peace, that "peace with God" which they have who come to Him through faith in Christ (Rom. 5:1). He means simply that even surface of life, that tranquility of heart and mind which is begotten in the atmosphere of a Christian home.

"I never heard my father's or mother's voice once raised in any question with each other. I never saw an angry or even slightly offended glance in the eyes of either. I never heard a servant scolded. I had never seen a moment's trouble or disorder in any household matter, nor anything whatever done in a hurry! I had no conception of such a feeling as anxiety. I had never done any wrong that I knew of. I had never seen any grief," and so he goes on.

Next, he says, "let me count my equally dominant calamities." We pass over the first. "For the second of chief calamities, I had nothing to endure." The italics are mine. "Danger and pain of any kind," said he, "I knew not. My strength was never exercised, my patience never tried, my courage never fortified."

It sounds strange to class such things as calamities, does it not? What caused Ruskin to do so? He leaves us in no quandary about it, adding, "My present verdict is that my education at that time was too formal and too luxurious. My character at the most important moment for its construction was undisciplined and cramped; *only by protection innocent, instead of by practice virtuous*."

"I had nothing to endure." Calamity indeed! The word "endure" is often used in Scripture, but with a variety of interpretations both in the Old and the New Testaments. James twice uses it in the sense in which I think Ruskin employs it here. "Blessed is the man that endureth temptation" (1:12). "Behold, we count

them happy which endure" (5:11).

In both instances the Greek word (*hupoméno*) has the meaning "to remain under." It is the picture of a man pressed down by a weight, an abiding weight. It carries the idea of the ballast of a vessel, sand, stone, iron or water pumped into the hold, to keep its keel steady on its course. It is the idea of a handicap in a race, without which indeed, the rider or the runner could not be in the race at all. "Before I was afflicted, I went astray," cries the psalmist. He got off the track. "But now have I kept thy word." He is in the right direction again, and making for the goal.

The Writer's Experience

The writer looks back over many years. He counts the deprivations, the disappointments, the humiliations, the perils, the mistakes,

"the slings and arrows of outrageous fortune."

He thinks of opposition he encountered, misunderstanding of his motives, insinuations and accusations of his enemies and even sometimes of his professed friends. He recalls ingratitude which has stung him, neglect, bereavement, loneliness—experiences that have come to him as to other and better men than he.

He considers the pitfalls from which these things have saved him, the cleansing effect some of them have had upon his character, the direction they have given to his course, and, as the goal is nearing, he thanks God for every one of them.

It is true of course, that their own folly is often the secondary cause at least, of many of the weight and handicaps that men, even Christian men, are called upon to bear. Yet if not a sparrow falleth to the ground without our Father (Matt. 10:29); and if He compasseth our path and our lying down, and is acquainted with all our ways (Ps. 139:3), may we not share the confidence of Paul that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28)? And should we not accordingly, "in everything give thanks"?

IV

But the text is not exhausted, since it reads, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." To which does the word "this" apply, the "thing" or the "thank"? Possibly to both, and yet the true Christian, while not a fatalist by any means, rather leans to the word "thing." He does not like to feel that the happenings in his life come by luck or chance, nor does he need to feel so in the light of Holy Scripture already quoted.

And yet it is well to know also the significance of the phrase, "the will of God." It does not mean, as another puts it, "the determined resolve of God," but rather "the gracious design of God."

It is the same Greek word (*thelema*) as we find in chapter 4 of this epistle, where Paul says, "For this is the will of God, your sanctification." It is that which God desires for us, or that which He permits to come to pass toward us in order

that we may the better know Him and enter into closer fellowship with Him.

A Lesson from Joseph's History

The history of the patriarch Joseph is an outstanding demonstration of this. His own brothers envied and hated him. They kidnaped and sold him into slavery in Egypt. Vicissitudes of every kind came to him there, until at length he found himself translated from a prison to the second place in the kingdom. Only in the throne was Pharaoh greater than he (Gen. 41:40).

Before long, in a time of world depression, Joseph finds himself the almoner of the grain of Egypt to the needy round about. The brothers who so basely treated him are obliged to come from Canaan to solicit corn for their cattle and their households.

At first because of the lapse of years and the change in circumstances, they do not recognize Joseph as their brother. But when the identity is established, they are troubled at his presence, as well they might be. Then he comforts them by saying, "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God" (Gen. 45:5-8).

This purpose of God did not diminish the atrocity of the brothers' sin one iota, but it pleased Joseph and exhibited his greatness of character, to use it as a diminution in some degree of the terror and alarm that had seized them. It also furnishes us an inspired record of a fact to serve for all time as an example of the will of God, the gracious design of God in permitting afflictions to come upon His own, and then to work out for them a weight of glory.

Observe the qualification, "to come upon his own," for Paul's words authorize it. He says, "this is the will of God in Christ Jesus concerning you."

"In Christ Jesus." Are you in Him? Those three words or their equivalent so frequently found in the New Testament, are as A. T. Pierson once said, "a very small key, which loosens a very complex

lock, and opens a very large door, which leads into a very great building filled with very precious stores of spiritual wealth and beauty." They are the most important words ever written even by an inspired pen, to express the mutual relation of the believer and Christ.

The Sphere of Our New Life

"In Christ Jesus." That is the sphere of our new life which has been begotten through faith in Him. It is not a circle, but a *sphere*, remember. A circle surrounds us, but only on one plane. A sphere encompasses us, envelopes us, surrounds us in every direction and on every plane.

Following the author above named, if you draw a circle on the floor, and step within its circumference, you are within it only on the level of the floor. But if that circle could become a sphere and you within it, it would first of all surround you, above and below, before and behind, on the right hand and on the left. Then it would separate you from whatever is outside of it. Then according to its strength, it would protect you from all that is without, and finally it would supply you with whatever it contains.

This it is to be "in Christ Jesus." He embraces the believer in His own life, He separates him from hostile influences, protects him from his foes, and provides and supplies him with all His need.

Once lay hold of that by faith, and you will find no reason for declining, and no difficulty in accepting the full content of the language of the text—"In everything give thanks, for this is the will of God in Christ Jesus concerning you."

"Concerning You"

Of course, Paul is addressing the church of the Thessalonians as a whole. But there would be no sense in that if his words did not search out and reach every individual in the Church. Therefore "you" means the man or woman or boy or girl who now is reading this if they are "in Christ Jesus."



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Ah, "in Christ Jesus"! If I could lift you up in my arms and place you there how happy I would be! But there is one thing in the way, only one, your *will*.

Therefore, if just now, you hear His voice inviting, the slightest consciousness of His drawing you, "quench not the Spirit." Yield your heart to Him, though it be with

fear and trembling, and you will have the joy of finding that He is "working in you both to will and to do of his good pleasure" (Phil. 2:13).

"There Is Lifting Up"

By Elias Newman, St. Louis, Mo.

IN THE book of Job we read: "When men are cast down, then thou shalt say, There is lifting up" (Job 22:29).

Just as a mother raises her little one who seems unable otherwise to rise from the ground, so the Christian learns how to reflect the qualities of our blessed Lord which will enable him to lift himself and others above fallen hopes, and to defy discouragement, sin, doubt, disillusionment and discord.

Spiritual sense based on the indwelling of the Holy Spirit is never downcast, but always uplifted, poised, steadfast. Whence come all holy aspirations? To what source should one trace the sincere desire to express greater spiritual serenity, loving-kindness and fidelity to truth? What is it that silently urges ever deeper consecration to truth and love; that constantly inspires and stimulates keener analysis of right and wrong, more definite cleavage between the true and the false in human life and consciousness? Whence, in short, come all the holiest desires of the human heart? We believe that all spiritual aspiration is inspired by the indwelling Holy Spirit in our lives.

The New Testament Harmonizes with the Old

"Wherefore lift up the hands which hang down, and the feeble knees; . . . lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:13).

Here is a definite call to rise above the passive, non-resistant attitude which the carnal mind seeks to induce in one who does not at all times vigorously claim his birthright of spiritual dominion. Too feeble a resolve to overcome the weaknesses of the flesh or a tendency to hang one's head in resignation, even though it may be a cheerful resignation; dilatory self-indulgence and submission to fear—all these prevent one from discerning and appropriating the divine blessings at hand.

The Hebrew Christian for whom I especially speak, knows that he is divinely equipped to bear unfaltering witness to the power of truth and love, to the Jew, Gentile and the Church of God; and that this power can lift him, and those who have turned to him for help through the Holy Spirit. He cannot afford to yield to temptation, "lest that which is lame be turned out of the way"; and each one should strive to prove the power of truth, not only for his own sake but for the sake of others as well.

Above all, he must seek to glorify the power of God. As the increasing demands of full allegiance to Christ are complied with, one is lifted step by step, above the arena of earthly struggle, into the consciousness of spiritual harmony and dominion. The Christian life is not a battle but a war with many battles; it is progressive and consists in many victories.

Fear Escaped and Pride Abased

Through this uplifting influence of the Holy Spirit, not only are earthly fears blotted out, but human pride is abased. Nebuchadnezzar, Darius, and other earthly monarchs, learned that they must lay down all pomp and haughtiness, all pride of possession and tyranny, before they could gain even a glimpse of the God "who forgiveth all thine iniquities; who healeth all thy diseases." Every individual must learn to exchange the hopeless belief in personal efficiency or domination for spiritual humility, since we can only soar as God lifts us up; the work is God's, not ours.

Hence one should harbor neither a sense of temerity, nor timidity in learning how to rise above his difficulties. The Holy Spirit is equal to mastering every difficulty,

as it presents to the humble believer an opportunity for victory. Every mountain of egotism can be laid low, every valley of fear, depression and self-condemnation can be exalted by holding to the truth of God and the power of the Holy Spirit.

This spiritual uplifting need not alternate with any downfall or deep failure in our devotion, for God's law of progress is in perpetual operation. There is always more to surrender and more to gain in our spiritual experience.

No Need to be Downhearted

There is then, never any need and never any excuse for the faithful student of God's Word to be downhearted at any stage of his spiritual growth; for such an attitude would imply confidence in evil rather than faith in the power of God, which can always lift him into conscious spiritual harmony.

Thus little by little, spiritual understanding lifts one above material aims and means into spiritual altitudes, where human darkness and misunderstanding melts before the radiance of the glory of Christ. Christ's way is the best way, the heavenly way, and thus always the happy way.

Prayer for Thanksgiving Day

By Edna Alice Olson, Portland, Ore.

We thank Thee, Lord, on this Thanksgiving Day,
That Thou hast led us gently all the way;
Throughout the maze of days in this past year
Thy presence wrapt us 'round and kept from fear
Our hearts; of want, of death, of friendship's loss—
And we have found content beneath a cross.

Our thanks for sheltering roof and fire warm
Which keeps us all from winter's cold and storm—
For raiment, food, good health, and comforts all,
Enough, and some to spare when needy call.
For all these things, and many more beside,
Accept our humble thanks. With us abide,
And help us make the days of all the year
Thanks giving days. Grant, Lord, this prayer to hear.

The Blessed Man

By H. W. Dedman, Houston, Tex.

A BLESSED BEGINNING

Psalm 32:1, 2

Blessed is he whose transgression is forgiven, whose sin is covered.
Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.
Romans 4:6; 8; Psalm 65:4; Luke 14:15.

A BLESSED CONTINUANCE

Psalm 1:1, 2

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord; and in his law doth he meditate day and night.
Psalm 119:1, 2; Proverbs 8:34; Isaiah 56:2

A BLESSED EXPERIENCE

Psalm 94:12, 13

Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.
Job 5:17; Proverbs 3:11, 12; Hebrew 12:5, 6

A BLESSED ENDING

Isaiah 30:18

The Lord is a God of judgment: blessed are all they that wait for him.
Psalm 89:15; Matthew 24:46; Revelation 19:9

Thy Will Be Done

By J. Henry Allen, Enid, Okla.

IN THE hours of trial which come to each of us, our hearts will be comforted, our strength be renewed, and the sting of tragedy softened, if we lift our eyes Godward and say with resignation and hope, "Thy will, not mine, be done."

The apostle Matthew, describing the scene in Gethsemane, says: "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." And again: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

This experience of our Saviour thrills us. The cup He was about to drink was far more bitter than any cup we have to drink. Yet in His agony He said, "Nevertheless not as I will, but as thou wilt."

"He Suffered Much More for Me"

No matter what our sorrow, suffering, or temptation, it should comfort and cheer us to remember that Jesus suffered more. He suffered without complaint, and was divinely triumphant. He suffered for all, for you and me.

I once called on a friend in the last stages of tuberculosis. His form was emaciated and his cough wracking. Still, with a radiant smile he said, "I am suffering; but it is nothing compared with what my Saviour suffered for me."

It was not long before he was with his Saviour in that land where there is no more sorrow nor pain.

A great artist has portrayed Christ in Gethsemane in one of the most striking and beautiful of pictures. The scene grips the beholder. As we gaze, we feel to some extent how Jesus was suffering; and at the same time how He sympathizes with us when we are suffering. For, "he was in all points tempted like as we are, yet without sin," and, "in that he himself hath suffered being tempted, he is able to succor them that are tempted."

After the garden, the cross; but after the cross, the glorious resurrection.

For us there is a personal and intensely individual lesson in Christ's humanly beseeching prayer in the Garden. In trial we should be patient and trustful and in the right attitude toward God, so that we shall say earnestly and almost spontaneously, "Thy will, not mine, be done." In times of temptation, we should always look away from the temptation to the Saviour for the help He will surely give.

Abraham's Submission

Who was not greatly impressed in childhood with the story of Abraham and Isaac? God said unto Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

Abraham immediately prepared to carry out God's command. As he walked with Isaac up the mountain side, we can imagine the struggle in his breast. His was a su-

preme test of obedience to the will of God, but it was coupled with a sublime faith. In the depths of his soul he was feeling what it means to give up voluntarily the most precious thing in life. By his act he was saying, "Not my will, but thine, be done."

And then, as Abraham "stretched forth his hand, and took the knife to slay his son, the angel of the Lord called unto him out of heaven, and said, . . . Lay not thine hand upon the lad . . . ; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

Our Gethsemane

To each one who journeys on life's road there comes a lonely Gethsemane—the alienation of friends, the loss of property, the laying away of a loved one, disease, the final approach of death. In all of these we should be in such a frame of mind that we can from our inmost soul say in the words of our precious Saviour, "Not as I will, but as thou wilt."

Man with all his human weaknesses becomes strong in Christ. Each victory won makes him more able to win the next. Finally, if he runs the race well with his eye fixed on the goal, he can exclaim with Paul, "I can do all things through Christ which strengtheneth me." This goal can be reached only when our wills are subservient to the will of God. Then, and only then, can we truly say, "Not my will, but thine, be done."

The Cry in the Night

By Rev. W. B. Walker, Ashland, Ky.

Watchman, what of the night? Watchman, what of the night?—Isaiah 21:11

AN ancient watchman was to sit upon the walls of a city and watch for approaching danger. If the people heeded his warning, or if they refused such warning, he was free in the matter. But if the watchman saw danger and warned not the people, their blood was required at his hands.

The gospel preacher is God's watchman upon the walls of Zion. It is his solemn duty to warn the people, to comfort the broken-hearted, and to discern the signs of the times.

The Jewish law divided the night into four watches of three hours each. The first began at six o'clock in the evening, the second at nine, the third at twelve, and the fourth at three in the morning, closing at six. Who knows but that Jesus will come to His tempted and tried disciples in this last watch of this age, as it was in the fourth watch of the night He went to them who were tossed and driven by the winds. Let us consider.

I

What of the Domestic Relationships of America?

A great educator has said that the home is doomed. Hotels, boarding houses, and flats are taking the place of home. And where there is a home, one very serious lack is the absence of authority. Some one has said, "There is just as much authority in the home as ever, only it has been transferred from parents to the children." A child who has never had its will broken in home discipline, is likely to refuse to obey either God or man. Children without home discipline are hard to reach with the gospel.

No wonder that divorce is so prevalent today. Children that have been free from home rule will not be congenial to live with when married. We have more than a million divorced people in this country. Marriages have increased 8 per cent, while divorce has increased 11 per cent. There are more divorced people in the United States than in any other nation in the world.

II

What of Infidelity and Skepticism in Our Institutions of Learning?

Our Lord said, "For many shall come in my name, saying, I am Christ; and shall deceive many.... And many false prophets shall rise, and shall deceive many" (Matt. 24:5,11). Paul says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4).

From these passages one can see that in the last days of this dispensation, men will depart from the fundamentals of Christianity. And today teachers and preachers have done away with the inspira-

tion of our Bible. Materialistic luminaries have wrought havoc among the children of God. They are attempting to destroy the heritage of faith which has enabled millions to cross the difficulties of this life and reach the shores of eternal bliss. This crowd of teachers are attempting to humanize God and deify man, to extinguish the fire of the Holy Spirit, to rob the blood of Calvary of its power, and to make Satan and hell mere illusions. They will leave us nothing but a lifeless, faithless, and spiritless morality as a philosophy of life and a resting place for the soul.

III

What of the Coming of the Lord?

Without doubt we are living in the time of the end. These are days that try men's souls; days of unrest; days of depression and disasters; and days in which the very elect will be deceived if possible. In these times is there no silver lining to the dark and angry clouds of approaching wrath?

The world sleeps on, seemingly unconscious of its danger. The tribulation is about to break upon this sin-cursed world. Nearly sixteen millions of unemployed men are looking into the future with dreadful forebodings.

But this is no time to become discouraged and lose our way. Hearts are bleeding, lives are blighted; souls are holding out weary hands for help. We should pray and work for a mighty revival to prepare the people for the coming of the Lord. He will soon arise with healing in His wings. The day of our redemption is nearer now than when we first believed. We should be watchful and live in a spirit of expectancy. For soon we will exchange a world filled with strife, doubt and debt for the marriage supper of the Lamb.

Soon the trumpet will sound and the living saints will be changed, and the holy dead will be resurrected. Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17).

This is the event that prophets have looked forward to; the event that poets have described; the blessed day that saints have cherished with great hope.

One of these mornings as the world goes on with its daily pursuits, there will be strange happenings everywhere. "Behold, I show you a mystery; we shall not all sleep (or die), but we shall all be changed (translated), in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51, 52).

Out in the lonely cemetery the saintly dead are at rest. Ere many mornings they will come forth with changed bodies. The grave will hold them no longer. The home of clay will be exchanged for the city of God. That blessed event may be most any time. O man, lift up your eyes to the hills of light! Make your preparation for that day if you have not already done so, by fleeing to Calvary for mercy and hope.

WHAT ARE YOU LISTENING FOR?

A naturalist, walking with his friend through the busy streets of a great city, stopped suddenly and asked, "Do you hear a cricket?"

"Of course not," laughed his friend. "You could never hear a cricket with all this roar of traffic."

"But I hear a cricket," persisted the naturalist, and turning over a stone, he uncovered the insect.

"Did you actually hear that cricket chirping above the noise of the street?" asked his friend in astonishment.

"Certainly," said the naturalist. "I spend my time in listening to nature, whether I am in the forest, the field, or the town. Every one hears that for which he is listening."

Taking a coin from his pocket, he dropped it on the pavement, and each passer-by put his hand in his pocket to see if he was the one who had dropped it. They were evidently listening for coins.

What are you listening for? Your ears are tuned to listen for something, even as the receiving set is tuned to receive the program from a distant station. God's ears are tuned to hear our prayers, are ours tuned to hear His commands?—J. E. Williamson.

THE HISTORIC CHRISTIAN FAITH

As Dr. James Orr pointed out years ago, it is a phenomenon of Christian history that it has never been possible to maintain for any extended period a position inconsistent with the foundation truths of Scripture; either the adherents will return to a recognition of the final authority of the Bible, or lapse into atheism. Thus, there is an unbroken tradition, properly characterized as "the historic Christian faith," witnessed by a succession of preachers and evangelists reaching from Justin Martyr, Chrysostom, and Augustine, to Calvin, Luther, Wesley, Spurgeon, and Moody. There are, of course, widely differing characteristics in this preaching and emphasis, but always the same body of scriptural truth and the same evangelical appeal.—Hugh R. Monro, in *The Evangelical Witness of Hymnology*.

Moody Bible Institute Monthly



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Why the Hard Times?

By William F. E. Hitt, Escondido, Calif.

MEN have asked this, worldly wise and Christian, and have said, If a man can tell and give the remedy, he may become the president of the United States.

I am not worldly educated, nor do I expect to be president, but I can and will tell why. It has seemed so strange to me why men cannot see these things!

What Caused the Prosperity?

During the war my young son and I traveled 7,000 miles. We walked 4,000 miles in relief work for the starving old and young people in Persia, Armenia and Palestine. We saw and heard many things. Times were hard in the south; some were getting only seventy-five cents a day on the railroad, and fifty cents on farms, and had to take it in trade in the commissary. And in some places there was no work at any wage.

Well, what happened? War! War!

Did times change? Sure. Why? Millions were at war and had to be fed, clothed and equipped with war materials. They quit producing and were destroying. Laborers became scarce and wages higher. We had an outlet for our production. People had money to buy land, houses, automobiles, machinery, clothing, etc., and that caused more production of these things. Even old rubber, copper and zinc brought a good price.

I have known men to earn up to \$18.00 a day picking fruit. There was abundance of work for all, old and young. Many made good, got out of debt, laid by some money. Some got rich quick! It has been stated that 36,000 millionaires were made during the war! Well, could this last always?

People ought to have known better. I saw a boom in Florida. Lots were selling for thousands that were not worth one dollar. Poor sandy land, no prospect, no factories, no means of living. I advised people to stay away from there.

You Know the Results

Like a boiling pot when the pot boiled over and the fire went out there was not much left. People back East are still paying for land they purchased at \$175 an acre. It will not bring \$35.00 now. Why rehearse details familiar to all?

But note the effect. What will happen when these millions come home and must feed and support themselves? And those who have families, with no government support; and many who have their old jobs taken away and never received them back again? All of these men must get work; but where is the work? Many of these jobs have been taken by women and girls and by modern machinery. Many of the war industries closed, many other factories and places of business closed or

diminished their employees for want of a market.

We speak of over-production, and yet there are millions which need it and cannot get it. Why? Scarcity, or no work or money.

Why No Work or Money?

Because not so great a demand for war purposes. There is a demand if people were furnished with government work. If the billions that were spent for war and destruction were spent on building up, improvement and industry, all the world would have an abundance of the things needed and let the money be used for all.

Times were hard before the war, boomed during the war, and after the war depression must come, and reparations. It cost money to build up what war destroyed, and when we take our people's money and loan it to the warring nations, and cancel their debts in part, and others do not want to pay and ask us to cancel them, who does the burden and expense fall on? The tax payer. Hence our high taxes, mostly on the producers, the common people.

The big business man was so used to making big money during the war, that when the output decreased he turned out many hands without a job and used only a few men to manufacture less, in order to keep the price up. Or he closed up for a season, instead of giving more people work,

and producing more and selling cheaper and giving the poor a chance to live.

Here is Another Secret

There is just so much money printed and coined. Now if a few get the most of it in their power, what will the balance do if the rich will not put it in circulation?

What can we expect when one thousand million dollars are taken from the people of the United States in five months and loaned to the big corporations and banks, and millions are asking for work? Why does not the government give work to the hungry and not let the corporations enrich themselves at the expense of the people?

The more millionaires and rich we put in office and authority, the more they will favor the rich, and the poor and common people will be oppressed!

What is coming to pass in our last days?

What Saith the Word of God?

"Weep and howl for your miseries that shall come upon you. . . Ye have heaped treasure together for the last days" (James 5:1-3).

We are told to warn the rich. We need common people in office, men who will do what they promise. There is plenty of money if it were in circulation instead of in vaults of the rich.

Millions of people are begging for bread, work, honest work. They are not asking a dole, a handout, but a chance to earn a living. And while the nations are so hard run, they say they cannot pay their debts, yet they are spending more right now for war purposes than ever before, and what will be the end?

What is the remedy? Is there any? Yes, five words! "Love thy neighbor as thyself."

Who bore the wage reduction? Mostly the lower class, ordinary hard laborer. His wages have been cut very low. But have the government employees from the President down been cut? Or in the other cities? Why not?

Doctors, lawyers, even many preachers, could reduce expenses and help the poor members. Jesus and Paul and Peter had no salary, and labored with their hands to support themselves and others, and were hungry at times. Jesus our Saviour had

No Place to Lay His Head

Why not all help to bear the burden with the common people? They could and not suffer much. Also, if a man pays taxes on property worth \$25 or \$100 or \$1,000, the man that is worth five, ten or a million ought to pay on the same. But do they? Why not?

Manufacturers, merchants and all business men should operate on a small profit. If Mr. Ford made clear only \$1.00 on each car made he still would be a millionaire! If people would cut out strong drink, tobacco, theaters, gambling and like harmful things, there would be millions of money! Stop wasting your money for evil lust, pride of dress and appetite. If thousands of the poor had not spent so much in riotous living they would not be suffering now!

Let the government help the workers and not help the capitalist. It is the toilers who feed and clothe and house the world. They produce all things and get the least benefit!

Last year I know of corn selling at fifteen cents and wheat at eighteen cents per bushel, and now comes Mr. Profiteer and buys all he can, cheap. For the farmer must sell, for he is in debt and cannot hold it. When the middle man buys up all he can, then the price is raised and the consumer has to pay all the middle profiteers before he can eat it. So the burden is on the poor farmer and the hard working consumer. One gets the peeling and the other the core of the apple, and the middle profiteer gets the best.

Our System Is Wrong

If our system is not changed there will be serious trouble. Perilous times are at hand! Not only the godly, but the world also sees it. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

Remember Russia! I even felt like warning her ruler. I felt ruin and rebellion would come. May Mexico also take warning!

To lower wages and keep other commodities high, will not bring prosperity. All things must be equalized. Dumping a shipment of eggs into New York harbor in order to bring the price to \$1.00 per dozen is a crime. I have known canneries to close up all season in order to sell what they had on hand at a high price. Who can buy high priced things with low or no wages? Only the moneyed few.

As wicked as our world is, there will be trouble! Insurrections, thefts, disorders, etc. Evil men will steal, fight and kill. But if the ruling class do not do something, this will come to pass. But we that are Christians should pray to bear these things and to escape all these things that shall come to pass.

Editorial Comment on the Above

The writer of the foregoing is a Christian, and he informs us that he feels the Lord led him to write it. There is truth in it that may do good, but there is error in it, at least we think there is, that ought to be corrected. It is a popular kind of error also, which is our justification for mentioning it, and especially in our national Thanksgiving Day issue.

We think there is error in some of the things our brother says about

The Big Business Man

It seems to us he would be a *little* business man if he "turned out many hands without a job, and used only a few to manufacture less in order to keep the price up." He would thus reduce the purchasing power of his hands, and prevent them from buying his or any one's product at a high price or at any price. We wonder if many business men did that?

Then we think our brother is in error about hoarding money. It was not the rich as he says, certainly not the bankers who did that. It was the middle class of people, the class to which he likes ourselves, belongs. These made runs on the banks in many cases, and took out currency and

placed it in safety deposit vaults and elsewhere, through lack of confidence. Had they left it where it was it would have been better for them and for all of us.

He is in error again about the United States loans to the big

Corporations and Banks

Those loans are made for the very purpose or object he is urging, namely, to start business going, to open up factories, to repair railroads and give men work. The corporations and banks can make something out of it only as the workers make something too.*

He asks if the government employees, from the President down, have been cut in wages? The answer is, Yes. The President voluntarily reduced his compensation by one-third, and the members of his cabinet reduced theirs 15 per cent. All other government employees were obliged to take a month off without pay.

He refers to doctors, lawyers, preachers in the same way, and the answer is the same. We do not know so much about lawyers, but we hear of many doctors and preachers who are serious sufferers because of the hard times, and who are faithfully serving their patients and parishioners just the same.

What about Taxes?

And what does our correspondent mean about taxes? Doubtless there are rich men who dodge taxes, but there are poor men who do the same. And if some of our rich men, or rich corporations at least, were not as heavily taxed as they are, it would be very much better for us poorer people. There would be more business, more employment, cheaper products, and more money for us all.

We do not wish to conclude our comment before pointing out another fallacy, as we regard it, in our brother's earnest outburst, namely, that it is the duty of the government to support the people. Within fifty years, at least two of our chief magistrates have tried to correct this idea. One was a Democrat and the other a Republican—Grover Cleveland and Calvin Coolidge. Both of these public servants tried to make us see what ought to be obvious to every citizen of a republic like ours, namely, that it is his duty to support the government rather than the duty of the government to support him. This is independent citizenship and the kind of individualism that will defeat Communism in the United States just in the measure in which it controls the thinking of the poor and the rich alike.

May God help our nation at this time, and to that end may He help us Christian citizens to think of our responsibility to the state and to one another in the light of our responsibility to Him (Rom. 13:1-10).

*This was written before the article of President Coolidge was printed in the *Saturday Evening Post*, in which he answered the charge that the method of fighting the depression aids the banks, railroads and insurance companies but not the individual. This was the comment of Mr. Coolidge:

"When a person is suffering from hunger the common-sense method of relief is to put food in the stomach whence it is sent to all parts of the body. Under the method of relief that is proposed for the body politic by the critics, instead of providing food in this way to nourish the hands and feet, I suppose that the needle would be used to inject nourishment into the fingers and toes."

The Mischief of Misinformation

By Rev. Joseph Lyons Ewing, D.D., Rahway, N. J.

OF ALL the devices to break down the morale of prohibition, the suppression of the truth about it and the misinformation regarding it, are the worst.

Lies about the Eighteenth Amendment are dressed up to look like the truth and paraded everywhere. Publicists deliberately crowd the papers with base misinformation about a thing which for a thousand years has blighted the human family by every contact it has made. How often you read and hear that alcohol is food for the body, and the business of handling liquor, the friend of the tax payer, a stabilizing force of society and a purifier of morals! Prohibition, which has driven the saloon from our streets, sobered a generation of people and blessed every city and hamlet where applied, is proclaimed the enemy of all order and economy and something to be banished as speedily as possible.

No Saloon, Indeed!

Men suffer from short memories. A little time passes and the days "when the brewers had the strangle hold," when hotel and bar room were synonymous terms, when staggering men were seen on every street, are forgotten by a host of people. Scheming men today, taking advantage of this condition, have put on a play of misinformation about the drink evil, which menaces the foundations of all order. They are telling us that the Eighteenth Amendment is on the skids, and insist that the new order will be easy liquor and all you can drink without the saloon. They make nothing of the fact that all that made the saloon vicious and hence compelled prohibition, was the liquor it dispensed, and that, with prohibition gone, the poison dogs of alcohol would be unleashed and at large to bite and devour as of old. Somehow, the absurdity of having all you can drink, when and where you want it, but without the place where people inebriate themselves by drinking it, seems to get by. Even candidates for the presidency, congressmen

and judges, appear to have fallen for this ridiculous thing.

Foolish Dreams

Then there is the states rights dream, the supposed regulation of a returned traffic by each state acting independently!

Here are college presidents and other leaders, with a wet press backing, advocating a plan which in its working would involve the stopping of trains, and trucks, and busses and the landing of every airplane for examination and probable seizure at every state line. This state rights dream of drink control appeals to the unthinking, since it involves the same principles as if we set out by legislation to determine whether the fog of the meadows should be allowed to settle here or there.

Another bit of crass misinformation centers around the racketeer and bootlegger fraternity. The notion that the racketeer will turn saint and the bootlegger be transformed into an honest citizen, once the liquor traffic is legalized, is "just too silly for debate." In the annual report of the United States Commissioner of Internal Revenue for the year ending June 30, 1912, it is declared, "Illicit distilling and bootlegging continue without sign of abatement, and 2,465 illicit plants were seized and destroyed during the year just closed, as against 2,488 the previous year." Remember, this was long before the Eighteenth Amendment.

Still another creation of the wets is the argument in the slogan, "Drink yourselves rich!" Strong drink for revenue is the idea. Although hosts of people have not the price of a meal, if we can but get them enough beer and others liquors, they'll drink so much that the tax on it will mount to \$2,000,000,000 or so a year. Thus the budget will be balanced and our Government will be on easy street, and everybody will be content.

Bring Out the Facts

There are people of faith and order, hu-

miliated and deeply grieved today over the misinformation broadcast by the wet press. But how wet is the press? Not any wetter than its readers permit and make it. If therefore the guzzling wets and the money-interests have the press at their command, and crowd its pages with prohibition misinformation, there is just one corrective, and that is to change command.

The lead must be taken by the drys. Newspaper men have no zeal to see their constituents go reeling drunk. The columns of their papers are open to what the people provide. Hundreds of papers classed today as dripping wet, because used as purveyors of what is furnished them by the liquor interests, are not averse to giving their readers the facts about prohibition. The anti-wets should rise through the press to the help of the Lord against the floods of misinformation.

The truth will win. The crying need today is a broadcast of information. Turn on the light.

How the Minister May Help

If ministers will write occasional short articles containing facts about prohibition and its opposite, and present them in readable form to the press of his community, 90 per cent of the messages will be published. And they will be read by one hundred times as many people as the minister can reach through his pulpit or in any other way. The cure for the menace of prohibition misinformation is *information*.

Why not give to your local paper right now a message over your own signature, replying to some falsehood dominating the reading matter and the radio broadcasts of today? Or the facts about prohibition conditions as you know them? Or the attitude of your denomination? There are scores of themes to touch. The newspapers will welcome your contribution, and if you do it now, you will create a new confidence in a lot of people, and help direct their hands when they reach their voting places at the coming elections.

Medicine for the Discontented

Some six years ago, *Broadcasting Prayer*, edited by Dr. Leon Tucker, called attention to a shut-in named C. H. Gibbons, in the Good Samaritan Home, Arthur, N. D. Recently one of our readers got in touch with him by correspondence, and has sent us his letter, believing it would interest our subscribers generally. Extracts from it follow. Italics are ours.—Editors.

Editors, Moody MONTHLY:

I am sixty-one years of age, married, have a boy of thirty-two, living in Chicago, with no thought of dad. I have a daughter, twenty-four, a teacher and a deacon-

ness in a faith home and school, where like the other teachers and workers, she draws no salary.

I was suddenly laid aside as a traveling man, over seventeen years ago, and since that time have been out of the world's work and shut in with God.

My wife and I keep actively interested in the Master's work, and He keeps us busy. Unable to earn a cent, we are entirely dependent upon God. We are living at the Good Samaritan Home without charge, and all postage and incidentals come from God's hand.

We have some interesting correspondents, and possibly you may be interested to know a little about the work in Esperanto that I carry on. Recently I put a little two-line advertisement in a magazine in Geneva, Switzerland, in Esperanto, saying, "The hopeless and friendless, discouraged and misunderstood, will find a friend by writing _____."

Well, I received answers from England, Holland, Spain, France, Italy, Germany, Bohemia, Czechoslovakia, Poland, Finland, Latvia, Lithuania, Ukrania, Lithuania, and Russia.

The letters were from doctors, lawyers, mechanics, housewives, police inspectors, young men, and young women. It simply proves that "the world is dying for a little bit of love."

All were seeking a "friend," which gave me the opportunity I was seeking of telling them of the *best friend*, Jesus Christ. I sent little Gospels of John with carefully marked verses, and asked them to read the verses marked.

This is the method I use, and God has blessed it with salvation. He has opened the way for me to reach one hundred ten different lands in this little labor of love for the Master.

Now I do not agree that you, in perfect

health, are not doing an equally interesting and blessed work. You are choosing to work for the Master while you are well and strong, and I had to have my legs taken out from under me, and every prop knocked out before I recognized the Lord. So yours is a willing service, while the Sheriff of the Skies had to arrest me and sentence me to years of confinement, in order to show me how to appreciate His love.

The world is so full of sickness and suffering and complaints, that I have no wish to add my afflictions to the mass. In fact, if I should take time to sympathize with myself, I would backslide in five minutes. I will just say that I am always

in pain, and that I have not been downstairs or out of the house for two years, except twice when I went out on the new porch they have recently built.

My wife is far from strong and suffers a great deal, but we do not take much time to pity ourselves. I have it better than my wife, for I have her to wait on me, but I am unable to help her or do anything but cause her extra steps. However, she never complains but always smiles and is happy in Jesus.

Now you know all about us. God bless you.

Yours for service or sacrifice,
C. H. Gibbons,
Box 93, Arthur, N. D.

Here is Something Real

Lee Kroll, the woman represented in the signature, is a former employee of the Moody Bible Institute, who, with her husband, is doing itinerate home missionary work in the Southwest. They have been traveling through the neglected parts of Arkansas, Arizona, New Mexico, and Texas, at their own charges, doing house to house visitation and holding meetings wherever possible. Previous letters we are told, have been even more interesting, telling of their penniless conditions at times, and many dangers. When Mrs. Kroll started out she was frail physically, weighing about one hundred pounds, but at the last report she had gained twenty-nine pounds—a compensation nature has granted her, though we prefer to say God instead of nature.—Editors.

Ballinger, Tex.
August 15, 1932

To our dear Friends:

"Behind the times! Out of date! We must have better and newer methods!" is the cry. The call is for "supermen," but God's methods are just men, and usually they have been the intensely human kind, haven't they? Where are the supermen such as Gideon, Samson and the rest of the list in Hebrews eleven? Yet they wrought righteousness, subdued kingdoms, and turned nations to God. How often women have had to stand in the gap too!

Oh, hallelujah! "Not by might, nor by power, but by my Spirit, saith the Lord." This is an old method, but God has never discarded it, praise His name! May each one of us be broken, filled, and blazing for God with only one thing in life, a passion for souls. What counts anyway but this?

We Touched Life

On every side the last few weeks we touched life and felt its throb. What the world still needs is Jesus—just Jesus! They know the bitter waters of Marah; they do not know the Cross that sweetens nor His abounding grace, and what is sadder still, many do not care to know. How He would gather them under His wings if only they would come! Thank God for those here and there who do hunger for Him.

In Goldwaite we camped about a mile from town, the only place where there was

a bit of shade. It was a miserable spot, filled with a set of campers, the kind that do not make good neighbors. At the end were two large families, vile, sinful, dirty. Their carousals lasted far into the night and one did not get much rest.

We gave one of the little ones a few Sunday School picture cards. How much good can come from even a tiny thing! The next day these children swarmed over, their faces were washed, but their necks and ears were forgotten. The tangled mess of hair was partly brushed, and each one had on a half-clean tattered frock. They felt so fixed up and announced:

"Mother said you should show us a Sunday School, and sing. Mother used to go to Sunday School, but us kids don't never."

We taught them choruses and Bible stories and applied the truth as best we knew how. They were a lovely, rough, little bunch; knew absolutely nothing about God. Asked them who the Lord Jesus was, and one tot answered:

"That's a Swear Word"

After this they were steady visitors.

"Mother said sing, 'Are You Washed in the Blood of the Lamb?'"

"Does mother sing that?"

"No, she used to but said, 'taint no use to sing no more. She wants you to learn us kids."

We did. We could not get near the parents of those children, but tried to plant the seed through the little ones.

The eleven year old girl carried responsibility far too heavy for a child; she was just a little old woman. The big family washing was done by her, she cooked every meal, mothered the smaller ones, and worried over them. She slipped over to see us whenever she could, and a deep love for the Lord sprang up in her heart.

"I'm no account. Do you think He will like me anyhow if He finds it out?" she wistfully asked.

"No Account"

Have any of us anything to boast of? Isn't all our glorying alone in the Cross? There is nothing in us that He is not aware of. We do not always know ourselves and often He discovers to us the

intents of our own hearts. It is not always a pleasant picture, but there is blood to cover and grace to overcome. Yes, He knows us altogether, and thank God, in spite of it, He loves us and lets us feel His love.

We believe the young, aged heart of this child found a refuge in Christ and cleansing in that fountain.

We had the time of our lives keeping their chickens out of the trailer and car. As soon as the door opened, they flocked in. "They won't hurt you, only they are full of lice, big ones," said one woman. But we drew the line on their entrance.

Ashamed of Mother

A clean, elderly woman in the camp heard the children singing, and said:

"No one ain't got time to tell an old woman like me about the good God and His sky."

The poor soul couldn't read, and it was eighteen years since she was in a church. She and her aged husband, together with a half-witted son of twenty-two, sleep under the trees at night, catching a bite here and there, and perhaps a bit of work when possible.

We asked about the rest of the family, and she straightened up with motherly pride, her face beaming, as she told the accomplishments of each one.

Yes, she and pa had worked hard "to give them larning" and "they was a doing fine." They managed to see every one through high school but this one boy.

Then she added with a catch in her voice, that she felt they were ashamed of her now, she "never had no book larning," so one day she and Pa just slipped away.

How she yearned over them, loved them, but she didn't want to be in their way of being something! How many a parent has toiled hard to give the family advantages such as they themselves never had and when the children are grown, they are shamefully ungrateful. Thank God, all are not so.

Hugging the One-eyed Mule

Two little boys came to their aunt in this camp. Their mother ran away with another man who had five children, leav-

ing her own to get on as best they could. The eldest was about eight. He would put his arms around the neck of an old one-eyed mule, and say:

"I want somebody to like me. I like you, Ned, do you like me?"

He poured all his affection on that poor dumb beast, and strange to say it never kicked him. Perhaps it sensed the sadness of that lonely child. It too looked as if it had seen much abuse and needed a few kind words.

The little fellow clung to the Sunday School lesson cards as if they were a priceless treasure.

"It's me, He loves, ain't it?" he would ask.

It was just what his hungry heart needed. Thank God for a gospel that can meet a little child as well as a grown person!

There were a few

Thirsty Souls in Lometa

Zepher was mostly seed sowing. Mullen was a hard place to call in and we greatly felt the pressure of the enemy here. Thank God, there was a sick mother who turned to Him, and that was worth everything. A man asked for a Gospel, and after giving it to him we noticed he was drunk. He began to toss it lightly in the air, and I asked him to return it. When he saw I wanted it back, he was bent on keeping it.

"You can't have it unless you read it," I told him.

Immediately he called a few men as drunk as himself and began to read aloud to them at the top of his voice. They tried

to take it from him but could not. Later we passed that way again. He was somewhat sobered and alone and quietly reading the Gospel.

"I thank you for this," he called in a low voice.

We pray the Word will sink into his heart and that he may find in Christ a Saviour and Friend.

Street Meetings in Brownwood

Brownwood had a population of 22,000, a nice town. It also had a slum and poor section. We visited every home in this region. Wish we could tell you of the different ones. In the afternoons we held street meetings. We saw much misery among the listeners, but no one seemed particularly touched by the gospel. "O Lord, nobody wants You," we cried as we went home. A glimpse was given us of our cold hearts, and we prayed for a warm compassion and a burning tongue. The next afternoon a few were moved toward the Lord. God's work requires a Calvary heart, a hot heart.

O friends, how we need prayer! Don't ever forget us. These open air services would have delighted any long-winded preacher. The people stood by for several hours and then were loath to go.

In Bangs we were overcome by the heat and very sick. We still feel a bit weak. Guess we tramped too long in the blazing sun. Our bodies are the temples of the Holy Ghost and we need to take care of them. Both of us have something to learn along that line, but we did have such a good time.

A Saint in Santa Anna

The calling in Santa Anna was good.

Doors opened widely and we had such opportunity to witness for the Lord. We were also driven from a few homes, but did not feel too badly, as the disciple is not above his Lord. God again blessed the street work here. It was only a small town, but the crowd was large and one wondered where they all came from. We felt so elated over these meetings until we remembered that we were not to rejoice in these things but that our names were written in heaven.

One man who listened, invited us to his home for lunch. Such a poor home it was, dirt floors, newspapers on the walls, a big box for a table, and not a whole chair. The Lord had come to that home and there was a heavenliness about it that made one feel good to be there. The lunch consisted of rice, black coffee and joy. We are sure they ate less because they shared it with us.

Coleman was hard to work in places, but in one corner the Lord dropped handfuls of purpose for us, praise His name.

How to Counteract a Hornet Sting

It is closing time again. How we wish we could write as we feel. It seems that words are so lame and empty. Do remember us in prayer. Also pray for our safety, but most of all that His heart may flow through ours to a lost world.

Ted ran over a hornet's nest yesterday and how they did sting him! All he said was, "Praise the Lord anyhow." His praise makes the stings of life easy. You don't feel them so when the glory is in your soul.

Tenderly yours in Him whom we love,
Ted and Lee Kroll

A Unique Commission

Second of a Series of Articles on

The Epistle of Jude

By Rev. James M. Gray, D.D., Chicago, Ill.

I WILL start this second article with a few words about Jude himself. He is "a servant (bond-slave) of Jesus Christ," he tells us, and "brother of James." There is more than one James mentioned in the New Testament, but this one is thought to be the brother of our Lord after the flesh (Matt. 13:55; Mark 6:3). If so, then Jude himself bore that relationship to Christ, and we can but note his great humility and modesty in not referring to it. His deep spirituality and profound faith also, in speaking of himself as the "bond-slave" (for so "servant" might be translated) "of Jesus Christ."

What an Example

What a lesson for us! "His own brother after the flesh" means that Jude was either a son of Joseph by an earlier marriage, or a son of Joseph and Mary born after the virgin birth of Jesus. In either case if

he, a brother after the flesh, was the *bond-slave* of Jesus Christ, should we place ourselves in any other attitude toward Him? Are you, and am I, really His bond-slave? If not, why are we not? And if we are, how are we exhibiting that attitude?

But Jude's description of the saints to whom he writes is, if anything, still more interesting than his description of himself. By "saint" is meant the true believer on the Lord Jesus Christ. Such an one becomes a saint the moment he so believes, in the sense that he is then sanctified or set apart for God. "Jehovah hath set apart him that is godly for himself" (Ps. 4:3). Such an one is sanctified, he is a saint.

Sainthood Defined

The saint, according to Jude, is "called, beloved in God the Father and kept for Jesus Christ." I am using the Revised Version here. These three great things constitute or define sainthood, and they

also constitute or define the faith of the saint for which later he is exhorted to "earnestly contend."

He is "called" or chosen to be a saint—"by grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Eph. 2:8).

Being a saint he is "beloved in God the Father." Note the preposition "in"—"the church of the Thessalonians in God the Father" (I Thess. 1:1); "your life is hid with Christ in God" (Col. 3:3). "Thou art my *hiding place*" (Ps. 32:7). What a place of protection, and peace, and power!

The saint is not only beloved in God the Father, but he is "kept for Jesus Christ." That is the reason he was saved, called, chosen—not for his own sake, not for any merit he possessed, but for Christ's sake. And therein is our ground of assurance. If I felt that God had chosen me for my own sake, I might fear that because of my sin and unworthiness He

would some time weary of me. But when I know that He has chosen me for Christ's sake, I am confident that He has the same reason for keeping me saved that He had for saving me at the beginning. How transcendent the significance of sainthood!

Something New

All of the foregoing is brought out in that division of the epistle which we spoke of previously as the salutation or greeting, verses 1 and 2. And then we come to the second division which states the object of the epistle, verses 3 and 4. And it is here that we find the suggestion for the title of this article—a unique commission. In other words, there is nothing just like this in any other part of the New Testament so far as I recall.

The writer tells us in effect, that he began to write to the saints concerning "the common salvation," or our common faith. But his pen was arrested in the process, and he was constrained—must it not have been by the Holy Spirit—to write something else. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints" (R. V.). It were as though the Holy Spirit had said to him, the saints are sufficiently acquainted with the faith; what they now need is to be stirred up to maintain it, to bear witness to it, to do battle for it.

To Whom and How

"To the saints" the faith was delivered. Keep that in mind. Not to the universities, or colleges, or theological seminaries, or Bible institutes as such, but to the saints, the kind of people described above.

It was *delivered* to them. Handed over to them as a complete thing in itself, as a sacred trust from God. As Peter says, they *obtained* it (II Pet. 1:1). It was not theirs by nature, nor did it come to them by experience. It was not thought out as a scheme of human philosophy, but became theirs as a precious bestowment of divine grace.

It was delivered to them *once for all*. No new and no further revelation is to be vouchsafed. There it is in the sixty-six books of the Bible. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the prophecy, God shall take away his part out of the book of life" (Rev. 22:18, 19). This applies to the last book of the Bible, but it applies also to every one of the books, for they are all "God-breathed."

What "Contend" Means

For this faith thus once for all delivered, the saints were to *contend*. Momber in Langé has a good comment on the Greek word here, which means, he says,

"to fight, standing upon a thing which is assaulted, and which the adversary desires to take away, and it is to fight so as to defend and to retain it."

But why contend, what is the need or occasion for it? The fourth verse gives the answer. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

If such were found in the Church of the first century, is it to be wondered at that they are found in the Church now? And if they crept in privily then, camouflaging their utterances probably, need we be surprised at similar camouflaging now?

How "Ungodly"?

That they "were before of old ordained to this condemnation," means that they were foreknown and that the saints were forewarned of them. The Old Testament prophets forewarned us, and Christ Himself spoke of wolves in sheep's clothing. They may be very polite, and well-educated and socially cultured men, but for all that they are "ungodly men," and for the reason indicated in the words that follow, which will be dealt with further in the next article.

A Lutheran Joins Issue With the Congregationalist

Mt. Morris, Ill.
September 28, 1932

Editors, MOODY MONTHLY:

In your October issue Rev. Josiah Kidder, a Congregational minister, makes references to the Lutheran Church, which need to be corrected for the information of those who belong to other denominations.

He speaks of some Lutheran churches rejecting the doctrine of justification by faith, and asks what Martin Luther would think of such churches.* I challenge him to name a single Lutheran church that rejects this doctrine, so fundamental in Lutheran teaching and life. As a Lutheran minister I believe I am in a better position to know about doctrinal deflection in my church than a Congregational minister.

Mr. Kidder also speaks of "salvation by forms and ceremonies" being adhered to in the Lutheran Church. Even in the most liturgical congregations nothing could be further from the truth. The Lutheran Church, like some other denominations, uses "forms and ceremonies" simply as *adiaphora*, matters of preference and propriety, and also because they are helpful, and never, in the remotest sense, as mediums of salvation. This applies even to objects of art and, in some churches,

images. Luther taught that it was right to retain whatever he found in the Catholic Church that was not *contrary* to Scripture, but helpful in church life. And why not? These things are largely matters of education, an allowance which far too many non-liturgical churches fail to make.

In all probability Mr. Kidder, like others outside the Lutheran Church, thinks that forms and ceremonies encourage formality. Some of the most formal churches have the simplest form of worship. They begin their service and end it the same way year in and year out, which is formality, though not of the elaborate kind. We can become exceedingly formal in uttering our

prayers glibly and singing our hymns without having our minds on the thought in them. Any church can, and often does, practice formality without a gown or liturgy in sight.

Mr. Kidder thinks, and correctly, that Lutheran churches that do not practice the doctrine of justification by faith, but believe they can be saved through forms and ceremonies, have no right to call themselves Lutheran. This is not the first time the Lutheran Church has been misunderstood and misinterpreted. I still believe that a Lutheran minister can best interpret the doctrinal life of his church.

H. E. Zimmerman

A Request for Change of Address

A new Postal Law requires the Moody Monthly to pay two cents postage for each notice of change of address that has to be made by postal carriers.

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We shall appreciate this courtesy.

MOODY MONTHLY.

*We understood Mr. Kidder as merely supposing a case, not making a charge.—Editors.

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Why the Leaves Fall in Autumn

Second Article of Nature Series

By Professor John Harvey Furbay, Ph.D.,
Upland, Ind.

HAVE you ever wondered why the leaves come tumbling off most of the trees in the fall of the year? No one has to pick them or pull them off of the branches—they seem to cut themselves off. Only a short time before they were tightly attached to the twigs of the tree or bush. What has happened to them?

Have you ever noticed that nuts and apples and other fruits seem to be cut loose from the branches of the trees in the same way when they are fully ripe? Their stems seem to lose suddenly their hold on the twigs to which they have been attached.

There must be some great cause for the falling of leaves, fruits, and nuts when they reach a certain point of development. If we observe carefully, we see that this falling off takes place when the leaves have finished their work on the tree, or when the fruit and nuts have developed to maturity and no longer require the food supply provided by the tree. In other

words, nature sees that they are no longer needed on the trees, so she cuts them off and starts them on a new career.

Leaves Not Torn Off

Now, let us find out how nature accomplishes this. If we examine a leaf which has just fallen, we will see that the end of the stem which was attached to the tree is smooth. This indicates that the leaf was not torn from the tree. If we examine the twig of a tree just after a leaf has been separated from it we see a smooth, round scar. Neither the leaf nor the tree twig show signs of any tearing when the leaf fell.

It is obvious that nature has provided some sure way for removing these leaves without tearing or injuring the tree. If we look at the base of a leaf stem before the leaf has separated from the tree, we can see by the use of magnifying lenses

that a thin plate of different kind of material is developing.

This thin, cork-like plate is between the base of the leaf and the tree. A little later there are two or more plates instead of one, both tightly stuck together. Then suddenly the little plates seem to lose their hold on each other, and they fall apart. This completely separates the base of the leaf from the tree; and the result is that the leaf falls to the ground.

How Nature Heals Its Wounds

Then what becomes of those little plates which grew between the base of the leaf and the tree? They serve another purpose besides cutting the leaf off the tree. The one which remains covers the twig scar and prevents the wound from "bleeding," or losing sap after the leaf falls.

Of course, the next question which we would ask is, "What makes these little plates appear when they do?"

The answer is that these plates are formed while the leaves are still green and stick together so tightly that the leaves cannot fall. It is only certain conditions which will cause these plates to separate. The most common of these are low temperature, reduced sunshine, and dry weather. Disease or insect injuries to the leaf may also produce the same effects.

As a matter of fact the conditions which cause the leaf to fall are practically the same as occasion the leaf to change color. This is why the change of color and the falling of the leaves takes place at the same time of the year. The colors usually change first, and then the leaf falls. This is nature's order.

Leaves That Do Not Fall

There are some trees whose leaves do not change color or fall in autumn. The evergreens seem to be able to stand sharp weather changes, even freezing and thawing, and still keep their green color and retain their needle-like leaves. In the South, the magnolia, rhododendron, and holly are also evergreen.

When the leaf falls its work is ended. It will decay and become a part of the soil to help nourish other trees.



"Being Let Go"

Acts 4:23

In Memoriam—Annie Johnson Flint

By William M. Runyan, Chicago, Ill.

The house of pain in which long years she lived
Too small hath grown;
The angel of the Lord hath touched the latch,
The prisoner flown.
And "being let go"—whose songs have filled the night
These many years—
The soul redeemed hath found the realm of light
That knows no tears.

In her "own company" now, unfettered, free,
What will she do—
She of the eager soul, intent to see
Each glory new?
What will she do? Her glorious Lord she first
Must there adore!
And then, all radiant, greet the myriad friends
On heaven's bright shore.

O sainted one—whose fettered years are now
In triumph passed—
Thine is the freedom of the heavenly life
At last, at last!
Ineffable the glory now beheld,
Of which, below,
The mellow light gave to thy tireless pen
Its beauteous glow.

Missionary Department

William H. Hockman

AT THE HEART OF ASIA

About the most outlandish section of the world is to be found in the highlands of Central Asia. Visited by only an occasional intrepid Westerner, it is nevertheless the home of millions of the human family, passing their lives in quaint isolation; knowing little and caring less about the great outside world.

To the archaeologist or geographer such a land throws out a rare challenge, the very isolation and hardships giving added color and zest to a scientific expedition.

But what about the missionaries of the Cross? All honor and praise to those few far-scattered torch bearers who have penetrated the great darkness. In isolation and almost single handed, daring and tenacious witnesses have held on through long years, hoping and praying for ample reinforcements to effectively carry forward the great work for which they have painfully laid the foundations.

Many of our readers may not know that one of the most heroic and fruitful undertakings up in that difficult field has been carried on, for the past nine years, by a trio of women. Misses Evangeline and Francesca French and Miss Mildred Cable, of the China Inland Mission, who turned away from their splendid work in Central China, packed up and followed the trail over long stretches of mountain and desert into the great unknown. (Read that thrilling volume *Through Jade Gate*.) A few paragraphs from a recent diary may stir the hearts of God's people to pray earnestly for that vast neglected area, and also move some young men to volunteer for service.

A Typical Bit of Traveling

"The heading of this letter will show you that we have at last, after many vicissitudes and much delay, been able to pass the Sinkiang border and travel to Urumchi (Tihwafu). On April 6, we very quietly made a daring move. We packed the carts with all our necessary goods (including food stuffs which we had been secretly scraping together for months), but left our rooms so decorated with empty tins and other superfluous impedimenta that any one following the time honored custom of peeping through the cracks of the paper windows, would decide that we had left our possessions at home. There seemed

but one chance in a hundred that we could get past the border guards, but events proved that the move was accurately timed by One wiser than ourselves, and when we reached that clear cut line between oasis and desert the border guard was mysteriously absent, so we passed out into the unseentined Gobi.

"For the first three weeks we traveled with no respite, only allowing ourselves time for feeding our teams, then pressing ahead again at full speed. At last we reached the town of Turfan whose heat is the talk of Central Asia. It was just too early in the season for using the dug-outs, the only possible habitations during

ing, eager for a taste of our blood. We hastily spread a mackintosh sheet on the ground and sat on it, each armed with an instrument of murder, slaying them as they came up to attack us. These blood sucking creatures dig their tiny heads under one's skin and nothing will detach them save the fumes of a stick of smouldering incense held close to their breathing apparatus. After a strenuous hour the windstorm abated, and we moved on again in the gathering darkness until we met a water-course which indicated the neighborhood of farms. Here we spent the night, lying down on the stones and sleeping as we had not done for all the burning Turfan nights.

"These rushing whirlwinds were an almost daily incident in an overheated area of earth's lowest depression, and day by day they impeded our progress until we climbed

the steep gradient of Da-Ban Pass and emerged among the green fields and wooded slopes of the Urumchi plain. The cart road over Da-Ban is so steep that it looks impossible for heavy traffic, but thanks to certain clever expedients the trick can be done. In descending the hill all the team save one horse is harnessed backward to the rear of the cart so that all the pull is in the opposite direction to that which you want to go, but the weight of the cart more than counteracts all the efforts of the horses who are irresistibly dragged backwards to the foot of the hill.

Reaping in Joy

"After eight weeks of travel we sighted Urumchi, and, simultaneously, Mr. Mather galloping out to meet us on his gray horse. The many months during which we had been cut off from communications had caused both Mr. Mather and the Kashgar Consul consider-



The Gate of Kiyaukwan, Chinese Turkistan

"A most imposing gate led out on the north side, and beyond this, as far as eye could reach, was an undulating desert over which the wintry wind was blowing. A hundred yards from the gate a stone tablet proclaims this to be, 'Earth's Greatest Barrier.' The scene was desolate beyond words, and if ever human sorrow has left an impress upon the atmosphere of a place, it is surely at Kiyaukwan, through whose portals for centuries past a never-ending stream of despairing humanity has filed. Disgraced officials, condemned criminals, homeless prodigals, terrified outlaws, the steps of all these have converged to that one sombre portal, and through it have forever left the land of their birth. The arched walls are covered with poems wrung from broken hearts. The most illustrious of all the exiles who have trod this *Via Dolorosa* was the great sage and philosopher, Lao-dze, who here turned his back on the land which had refused his teaching, and sought for himself an unrecorded grave in the wilderness beyond.

"Among all those tragic inscriptions, from the day of our visit, one message of hope now hangs, printed in crimson letters so large and clear that every tear-filled eye can see it: *'Christ Jesus came into the world to save sinners.'*

summer, for they still retained too much of the winter damp and chill to be safe. Sleep was impossible and the hours of daylight were an unbroken battle with the flies. It was with relief that we drove out through the gates of Turfan and again took to the open country, headed for Urumchi.

No Beds of Roses

"But we had gone only three miles when a scorching whirlwind caught us in its devastating grip. It was impossible to proceed and we hurried for shelter to a camel enclosure where we sat under a high wall backing the wind. We soon found, however, that though protected from the gale, we had come to a place infested with ticks. From every side they came scurrying

erable anxiety on our behalf, for even consular telegrams had failed to reach us. A little further on were several carts of Christian women, and when we reached the mission house, it was to find Mr. Ridley and a church tea party waiting for us.

"When the gaieties following our arrival had simmered down, we conferred as to the best plans of reaching the women of Tihwafu with a definite gospel appeal. After consultation, thought and prayer we decided to hold a three days' mission. The town was posted, visited, and preparations were made for large meetings. As regards numbers the response was beyond our expectations, each day the church being filled with eager listeners. We were all much encouraged by the response, and we believe

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a real and lasting work has been done. There is now in Urumchi that which has been prayed for for years—a band of Christian Chinese women workers. All are rejoicing over the new openings afforded the mission, and all look for a good harvest from the seed sown."

A SQUAD OF RECRUITS

Information just to hand conveys the heartening news of the departure of six young men for the distant needy field of which Tihwafu is the center, in company with Mr. G. W. Hunter who opened the station single handed nearly twenty-five years ago. Inasmuch as the journey across China would involve several months of perils and hardships, an attempt was made to obtain permission from Soviet authorities to enter Turkestan via Siberia. All overtures were turned down and a flat refusal given. Finally the decision was reached to attempt a bold move by undertaking the trip by motor truck. Two sturdy Ford trucks were accordingly purchased at Peking, and the party is attempting to make the route via Kalgan, Inner Mongolia, Paotow, and the Gobi Desert. Loading up their belongings together with supplies of food and gasoline, they planned on leaving Peking the last of August. Granted a favorable journey they hoped to cover the distance in less than a month.

Will not the reader lift up a prayer that the souls of scores of Christian young men may be moved on behalf of the vast area of Central Asia, where dwell at least 25,000,000 people of numerous nations and languages, sitting in darkness because the light has never been brought their way.

WAFT, WAFT YE WINDS

About a year ago mention was made of the transfer of the long famous *Gospel Ship* from the waters of the Inland Sea of Japan to the Philippines, where the Association of Baptists for Evangelization in the Orient will use it for reaching numerous islands hitherto untouched by any gospel messenger. Under the command of a staunch evangelical, Capt. Ellis Skolfield, the ship is already rendering splendid account of itself. A glimpse of what may be accomplished, by God's blessing, in the next few years, may be gained from the report of the experiences of a recent trip to islands where no Protestant missionary had ever before set foot.

"The people are splendid and I am in love with them already, they are so friendly and kind. I am the first Protestant missionary to visit this island and can understand something of what the Filipino people must have been before the priests came this way.

"We arrived Monday, and the doctor and I spent the first three days in treating the people. (The supervisor of public health accompanied Capt. Skolfield on this trip.) We gave all the townspeople anti-dysentery vaccine and anti-smallpox to the children. For the first three days we held no services, but ministered to the physical needs. We were both dead tired when night came, as we had worked through the day without stopping, except for a brief lunch.

A Privilege to Be Coveted

"On Wednesday I announced that a public preaching service would be held on the

Plaza in the afternoon. About five hundred people attended, and I talked for an hour to them, using the town president as my translator. After service, the school superintendent invited me to devote an hour to the schools, telling them about Jesus. So yesterday morning I spent an hour with the children and taught them to sing 'Jesus Loves the Little Children' and 'Jesus Loves Me.' At the service last night they all attended and acted as my chorus. The people were delighted at the songs of their children, and so I taught the congregation of more than a thousand to sing 'Jesus Loves Me.' You should have heard them, for the first time in the history of this island, singing a gospel hymn!

"Day before yesterday the principal gave me permission to have a special service among the children from eleven up. There were about a hundred of them, and we gathered in the largest class room all alone. I talked to them very quietly for twenty minutes, and then taught them to sing as a prayer, 'Come into My Heart, Lord Jesus.' They sing beautifully, but after the third stanza the singing became so soft that you could not have heard it in the next room. When I looked up to see why they were so quiet I noticed that many were in tears.

"That night at our open air preaching service over two hundred came out of the

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*Are You Praying for the Great Advance Now Being Made to
the Red Race in the Amazon Valley?*

Peter said we should be "looking for and hastening unto the coming of the day of God". II Peter 3:12.

We know that before the Church is caught away to be with the Heavenly Bridegroom for ever there are witnesses to be taken out of every "kindred, and tongue and people and nation" (Rev. 5:9). Do you know that in the great AMAZON VALLEY of over 1,000,000 square miles there are about three hundred different tribes of Indians speaking one hundred distinct and different languages from whose midst there are as yet no witnesses to the resurrection power of the Lord Jesus Christ?

Will you not pray for the NEGLECTED RED RACE in the AMAZON VALLEY? Our missionaries are now endeavoring to reach many of these tribes. Send for "The Red Race and the Coming of the Lord," and other free literature about the opportunity for God's people to "haste unto the coming of the day of God."

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Rev. Joseph A. Davis, Secretary

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THIS is specially adapted to those who are learning to preach. It was designed especially for those who have had to do most of their studying at home without the aid of a teacher. But we have been gratified to hear from many experienced preachers that they have obtained much help from a study of this course.



"Oh! Give me Life!"

cries this homeless, despairing leper who waits at the gates of a Mission Hospital thinking, "If I stay long enough, perhaps they will take me in."

But there is no room
Every mail brings letters from Mission Superintendents saying, "Our Hospital is greatly overcrowded, and for some time we have been turning lepers away." At 150 Hospitals in 40 countries the Mission to Lepers (cooperating with all denominations) ministers to lepers broken in body and spirit.

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tremendous crowd assembled and took my hand, confessing their faith in the Lord Jesus Christ for salvation. The meeting lasted nearly three hours, and we simply could not drive the new converts home, they were so hungry to hear the gospel. None of them had had their supper, and I was finally forced to stop from sheer exhaustion."

AND THEY CALL IT CHRISTIAN

Sometimes Rome rings truer to the Devil in her idolatry than she intends. The damsel with a pythanic spirit, of whose opposition to Paul and Silas we read in Acts 16, has not, so far as we know, ever been canonized. Yet near San Pedro, Bolivia, there is a small chapel erected in honor of "La Pitonisa" (i.e., the girl with the pythanic spirit). Every year a festival is held in her honor and candles burned before her as before a saint. One year a drunken Indian placed his candle too near the image so that her garments caught fire, and her wax head was melted off. Another head was obtained from the Archbishop in Sucre, to which he gave his blessing, and so, under the title of "venerating the saints and their images," this money-getter for Rome—the damsel with the pythanic spirit—is honored and worshiped each year, at so much per prayer.

In Capinota on Good Friday a procession was passing through the streets with an image of the Virgin Mary at its head, an image of a saint at the rear end, and in between a confined Christ. Midway on the route the men near the head of the procession saw hanging on a tree this text in Spanish, "Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them, nor serve them." In all innocence, apparently, these image-carriers appropriated the text, and carried it at the head of the procession, not seeming to notice the amazing incongruity of carrying in the forefront of the procession the very command of God of which the procession itself was the deliberate and flagrant breach. One of the believers, unknown to the missionary, had put the text in the tree. By the kindness, or innocence, of the image-carriers it accomplished a better preaching than the believer intended.—*The Bolivian Indian.*

CAN LEPROSY BE CURED?

Condensed from an address given by Dr. A. C. Irvine as reported in *Without the Camp*:

"One of the questions I am continually being asked is, 'Can you cure it, Doctor?' Now I would like to speak a little on that because it is a matter that is very prominent in many people's minds. There has been a wave of tremendous optimism during the last ten years which has not always been justified; but it is justified in certain cases. I will illustrate this by three cases.

"The first is that of a fine little lad of thirteen years of age, a good football player and an intelligent pupil in school with a very bright future ahead of him. He came to me one day and showed me a patch on his leg—it was leprosy. It seemed a tragedy; but the discoveries of the past fifteen years have made just all the difference. He came under intensive treatment

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for three months. I put him out of school because of the danger, and also in order to impress upon the others the horror of this disease. At the end of three months there was no sign of that early lesion. Now he is one of ten lads selected for their Christian character and general ability to enter a special class for the training and teaching of evangelists. That is what modern treatment means.

Came Too Late

"On the other hand, about the same time there came to us a boy covered almost all over with nodular leprosy. He entered the hospital and is still in hospital, only having been out for a period of three or four months. When I left Chogoria a month and a half ago he was still covered with sores—he has them on his feet, on both legs, on his body, and most of all on his arms, hands and fingers. He suffers continual distress from nerve pains, and the most we can do is to bring alleviation to him by the frequent cleansing of his sores. He has come too late, and when the leprosy has burnt out in him in another five or six years he will probably be more or less of a cripple.

"Then as an instance of the most common type of case that we get—a man who came to us in early middle age, his hands already showing the typical nerve leprosy contractures. He was not severely ill and the main thing he complained of was pains throughout his body and unfitness for work. From time to time he also suffered discomfort in the nerves of his arms and feet. He came under treatment, and now provided he is given injections once in every fortnight, he remains in perfect health. He is capable of hard manual work, and lives a perfectly happy life, not being infective or dangerous to anyone.

Well Worth While

"Had it not been for modern treatment, in all probability that man would have gone on to the nodular stage of the disease. So we can say that the terrors of leprosy are over for practically all those who come at the beginning, and even the old cases can be relieved and helped.

"Lastly, let me just say a word or two about the spiritual side of things, because I do not think there are any that one so longs to bring into intimacy with Christ as the lepers. They have so little of this earth's joys, and one is happy to bring them that peace, quiet, comfort, and strength, which knowing Christ alone can bring."

VIOLENT ANTAGONISM IN NICARAGUA

On account of the bitter hatred against all Americans on the part of the Sandinists almost the only work we can at present do among the Indians must be done by native evangelists. The Indians are all very friendly, but the Spaniards are terrorizing them and openly assert that they will murder every American they can catch. So our entire work is jeopardized. They refuse to acknowledge the noble work the missionaries have done, and they refuse to differentiate between the missionaries and the American concessionaires. We are passing through dark waters in our missionary work.—Dr. Paul de Schweinitz.

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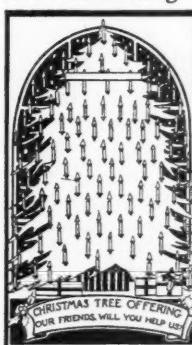


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THE FIRST PRESIDENT'S THANKS-GIVING PROCLAMATION

When we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. Our exemption hitherto from foreign war, our increasing prospect of the continuance of that exemption, the great degree of international tranquility we have enjoyed, the recent confirmation of that tranquility by the suppression of an insurrection (the whisky insurrection in western Pennsylvania), which so wantonly threatened it, the happy course of our public affairs in general, the unexampled prosperity of all classes of our citizens, and circumstances which peculiarly mark our situation with indications of the divine beneficence towards us. In such a state of things it is in an especial manner our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore Him to continue and confirm the blessings we experienced.

Thanksgiving for Constitutional Government

Deeply penetrated with these sentiments, I, George Washington, President of the United States, do recommend to all religious societies and denominations, and to all persons whomsoever, within the United States, to set apart and observe Thursday, the nineteenth day of February next, as a day of public thanksgiving and prayer. On that day let us meet together and render sincere and hearty thanks to the great Ruler of Nations for the manifold and signal mercies which distinguish our lot as a nation; particularly for the possession of constitutions of government which unite, and by their union, establish liberty with order, for the preservation of our peace, foreign and domestic; for the reasonable control which has been given to a spirit of disorder in the suppression of the late insurrection, and generally for the prosperous condition of our affairs, public and private.

The Abuse of Prosperity

At the same time let us humbly and fervently beseech the kind Author of all blessings graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to Him for them; to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperity and from hazarding

the advantages we enjoy by delusive pursuits, to dispose us to merit the continuance of His favors by not abusing them, by our gratitude for them. By a corresponding conduct as citizens and as men let us render this country more and more a safe and propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, morality, and piety, and finally to impart all the blessings we ask for ourselves to the whole family of mankind.

REAL THANKSGIVING



"When all around my soul gives way
He then is all my hope and stay."

In testimony thereof, I have caused the seal of the United States of America to be affixed to these presents, and signed the same with my hand. Done at the city of Philadelphia the first day of January, 1795.

By the President:

George Washington.

Edw. Randolph.

—*Syndicated Church Press.*

THANKSGIVING JOY

In this year there are a great many who will declare there is no reason for thanks. There is much suffering and more anxiety. But it is not God's fault. It is our fault. He has made the way to peace and prosperity as clear as sunlight, but such multitudes will not follow it. Greedy, perverse, stiff-necked are unpleasant adjectives, but they fit too many of us. We simply will not accept God's way nor follow His truth.

Let us thank God that He has not visited His vengeance upon us according to our desert. But His positive favor is so rich and abundant. Bad as many conditions are and distressed as many people seem, if there were no God, and man were in full control, we would have miseries in body and mind the like of which few of us know anything about. Thank God for His mercy and His bountiful providence in these times that we call hard.

The deadly poison of Thanksgiving Day is the rush for what we call pleasure. Make it a day of selfish indulgence and all the thanksgiving is taken out of it. Joy is higher than pleasure, and we have no business groveling in the lower when the higher is available. We are not asking for gloom; far from it. But we are asking for joy. The more we know of God, the more joy we have. The more we strive to be honorable, upright, beneficent citizens, the more joy fills the heart. The more we minister in love to those of our own household and to those who have less than we, the more joy will grow within us. Let the day of national thanksgiving be a day of joy, real joy, wholesome joy that brings no regret dragging after.—*The Presbyterian.*

SERVE WITH GLADNESS

Is your religion the joyous thing it was meant to be in your life? The Psalmist says, "Serve the Lord with gladness." Some one has said that there is no such thing as a doleful Christian. Either we are not Christian or we are not doleful. "We are his people, and the sheep of his pasture." That fact should make us happy, and our happiness should be a radiant happiness, a happiness that manifests itself to those who come in contact with us. He whom we serve is good; his mercy is everlasting; and his truth endures to all generations.—*Christian Observer.*

OLD TIME REVIVALS

A new plan has just been started for increasing daily, persistent prayer for another great spiritual awakening in the United States. The object of the new movement is to link together hundreds and thousands of God's children to spend at least fifteen minutes daily in definite prayer for revival. A book just off the press is given free of cost to those who enroll in this plan of praying "through" for revival. The book is written by Rev. John Shearer, of Scotland, and is entitled, *Old Time Revivals*. All who would like to join in this prayer movement should send their name and address to the Million Testaments Campaign, 1505 Race Street, Phil-

adelphia, and a copy will be forwarded.—*News Letter.*

KEEP AND ENFORCE PROHIBITION

Herbert B. Sansom, a court stenographer, must be given credit for the suggestion that led to the manufacture of large numbers of metal plates for autos, "Keep and Enforce Prohibition." The idea came to him when taking testimony in shorthand for Judge Seabury. He believed that public opinion was impressed largely by the extensive publicity given the anti-prohibition movement, and if "Repeal Prohibition" plates sold so well, "Keep Prohibition" plates ought to find a market too. So he ordered from a sign company five thousand red, white and blue metal plates, and sent word to 15,000 Methodist and Presbyterian pastors and to hundreds of religious publications. By the first of June half of his plates were sold, and fifteen days later he ordered 10,000 more. His latest order was for 50,000. They sell for \$1.00 a dozen, and can be secured from Sandy's, Tribune Building, New York City.—*New Yorker.*

THE CHURCH'S UNEMPLOYED

Recently it was stated by a pastor of a large city church, that he had a list, with names and addresses, of more than two hundred persons now residing in his city, who came from other churches of his denomination, but none of them will accept cordial personal invitations and requests to join or become active in any of the city churches.

These not only are part of the Church's unemployed, but they are in effect dead to the Church, as most of them do not keep in touch with churches back home. These two hundred alone could establish a new church, with a membership already as large as some of the churches they came from.

This church's experience is not unusual with city churches. Pastors of other city churches state that they are confronted with the same problem.

Now how shall the problem of getting the two hundred back into the work and active service, with membership in a church, where they reside, be solved? How shall the Church prevent the next two hundred from drifting away similarly and becoming unemployed? How stop the drifting? Who is responsible? The back home church, the new home church, or the whole Church, because it has not established a plan requiring members, who move, to establish a membership with some church in the community to which they move?

The fault seems to be the lack of such a requirement. The Church should by proper action establish a plan that, when a member moves from one community to another, it shall be the duty of the official board "to inquire of such member what church the member wishes his membership transferred to in the new home, and then the board shall transfer the membership direct to such church, as the member may designate, or in the event of a failure to so designate, then to such church as the board of the home church finds is most

convenient and suitable for the member in the new community.—R. P. Hudson, in *The Presbyterian of the South.*

THE TIMES REQUIRE EVANGELISM

Men have been disillusioned. They have found no security, only a collapse, in their own presumptuous building of life. A sense of futility oppresses and blights humanity which can be dispelled only by faith. There is an imperative need of refocusing the thought of the world to discover the spiritual as the truly real.

"Today is the day of salvation" of the masses in greater number than have responded in a generation. Time presses. Humanity is fluid but, perhaps before we assemble again, it will set in new moulds. Will they be Christian? A century may not bring another such limitless opportunity for instilling the mind of Christ in the life of individuals and of society.

In this endeavor, the Church should not represent itself as a specialist in economics nor as an authority in finance. She should have no political panaceas to promote. Courageously and confidently let her preach the Redeemer of the gospel and His way.

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By the divine alchemy of salvation, she can transform sorrow into joy.

A spiritual offensive is demanded. The times are inopportune for financial drives. They are tremendously opportune for a crusade for souls. The depression will not bring a spiritual revival by itself. It has merely furrowed the ground for the seed. The seed is still the Word of God. Christian congregations must sow it lavishly. The unquenchable and constant expression of their gratitude must be evangelism.—*The Lutheran*.

THE SAD DEFECT OF SECULAR SCHOOLS

The Royal Educational Commission of Great Britain said a few years ago, that reports from every country agree in attributing the increase in crime to increasing intellectual development without moral training to control it. Intellectual training alone fits people for greater crimes if they are so disposed. There is nothing essentially reformatory in knowledge. A nation's strength inheres in moral rather than physical or intellectual development. The downfall of nations has been almost invariably the result of moral rottenness growing out of a material civilization. Where

can one find such philosophy, poetry and art as in the land of Homer, Socrates, Pericles and Phidias? Where shall we find such jurisprudence and military discipline as in the land that boasted a Caesar and a Tully. Yet we look upon the ruins of both and know that the reason was the lack of moral conviction among the people.

Unparalleled Increase in Crime

Since the Bible has been banished from our American schools crime has increased 400 per cent. Our crime rate is higher than that of any other nation in the world. The youthfulness of the criminal class is significant. Judge Gimmill, of Chicago, said a few years ago that the average hold-up man of that city is seventeen years old. One out of every fourteen boys in Chicago has been arrested and brought into court. Eighty-five per cent of our criminals are under twenty-five years. Their average age has dropped from twenty-five to twenty in the last ten years. The latest figures give an older average, which may mean only that these products of the schools are becoming more skillful through practice.

Skeptics on College Faculties

Too often the faculties in our state institutions are skeptics and teach the sci-

ences in such a way as to destroy religious faith. We are all sadly acquainted with young men and women who have returned from these institutions bankrupt in faith. The college which spells character with a little "c" and success with a big "s" is a menace to the world. These institutions should teach not only how to make a living but how to make a life. To rob the youth of religious beliefs under the plea of giving them a practical education is to take from them their most valuable possession. Science has wonderfully broadened our knowledge of earth and sky, but if the acquisition of this greater knowledge is given in such a way as to blind us to the presence of God we were better without it. If the larger skies which astronomy reveals have driven God from our sight they no longer arch a home for the soul, but a tomb for the flesh. The supreme need of our day is manhood and womanhood. Better have these without mental culture and physical strength than physical and intellectual culture without these.—*The United Presbyterian*.

ARE PASTORATES TOO LONG?

It is certain that a man may stay too long in a pastorate, but it is even more certain that the average minister today does not stay long enough in a pastorate to make an impression on his people or on the community. In a very particular sense a pastor is like a lawyer or a physician. It is common knowledge that our confidence in our lawyer and our physician grows as we become better acquainted with them, and they become better acquainted with us and our affairs.

Are short pastorates due to the churches or to the ministers? We have not sufficient data for generalization on this question. In many cases the ministers are to blame, and in many other cases, of course, the churches are to blame. The restlessness of our ministers, however, is unfortunate. No minister can serve a church efficiently when he is constantly looking for another church. Foundation work, so necessary to a church's progress, is bound to be neglected by the man who will depart at the first opportunity, and who is doing all in his power to create that opportunity.

Personality—that undefinable thing—has much to do with the matter of a pastor's success and of a pastor's staying power. A loving heart, a genial smile, and the ability to speak the right word at the right time make for popularity in any calling. In such an intimate work as the gospel ministry this thing that we call personality is of vast importance. The first thing that people require of a pastor is that he shall be a man of fine social culture with a lovable disposition and a noble character. Petulance, irascibility, an ungovernable temper and cutting words have spelled the doom of many a minister of the gospel.

When it comes to the matter of preaching, it is our observation that the pastor who serves the longest and the most efficiently is the one who sticks closest to God's Book in his pulpit ministry. The Bible is a great mine filled with richest ore. An expository preacher never lacks for a subject; there is such an endless variety about such preaching that through it every sin can be condemned, every virtue can be exalted, and every despondent heart can be cheered.—*Watchman-Examiner*.

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William Norton

ON GIVING

"What! Giving again?" I asked in dismay, "And must I keep giving and giving away?"

"Oh, no," said the angel, piercing me through,

"Just give till the Father stops giving to you!"—Selected.

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HOW MICHELANGELO FOUND HIS "DAVID"

What we make out of life depends much more upon our spirit than upon our opportunity. A man who is determined to do his best can do big things with what we consider small opportunities.

There is a true story told of Michelangelo, the great sculptor, that one day he saw a block of marble which some other sculptor had cast aside as useless. Michelangelo asked permission to do what he could with it, and out of that misshapen block he carved his "David," one of the most perfect statues in all the world.—Selected.

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THE PROFESSING CHRISTIAN AND THE WORD

In a town near Berlin, Germany, a fashionable modiste shop caught fire and the women's fire brigade of the place came to the scene. When the order was given to play a stream of water upon the burning interior, the fire women could not bear the thought of ruining all the beautiful dresses and hats by water. So they rescued the clothing first and then found they were able only to save the adjoining buildings, as the first was past saving.

Sometimes a professing Christian is equally afraid to let the water of God's Word destroy some of his worldly desires and ambitions and in keeping them to himself, loses his usefulness as a child of God (I John 2:15).—Bible Today.

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ALWAYS PREACHING JESUS

A missionary, of the Christian and Missionary Alliance in South China, told of a native who once came to him and said, "Why don't you preach something else? You have been preaching this Jesus for three days." "What do you eat for breakfast?" the Chinaman was asked. "Rice," was the reply. "For dinner?" "Rice." "For supper?" "Why, rice." "What did you eat yesterday?" "Rice." "What have you been eating for years?" the missionary inquired. "Rice," replied the astonished man. "Why do you eat rice every day? Why don't you eat something else?" "Because it keeps me alive."

"That is just the reason why we preach Jesus, because He is life to us, and we could not live without Him," explained the missionary.—The Christian Herald.

November, 1932

THE LOAD OF SIN

As an Indian evangelist was preaching, a flippant youth interrupted him, "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me, if you laid four hundred pounds weight on a corpse, would it feel the load?"

"No, because it's dead," replied the youth.

The preacher said, "That spirit, too, is dead which feels no load of sin."—Christian World.

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"GOD IS NOT MOCKED!"

An irreligious farmer in one of the western states, who gloried in his irreligion, wrote a letter to a local newspaper in these words:

"Sir: I have been trying an experiment with a field of mine. I plowed it on Sunday. I planted it on Sunday. I cultivated it on Sunday. I reaped it on Sunday. I carted the crop home to the barn on Sunday. And now, Mr. Editor, what is the result? I have more bushels to the acre from the field than any of my neighbors have this October."

He expected applause from the editor, who was not a particularly religious man himself. But when he opened the paper the next week, there, sure enough, was his letter printed just as he had sent it, but underneath it was the short but significant sentence:

"God does not always settle His account in October."

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THE LAW OF USE

"I am almost afraid to use this beautiful table," said the owner. The cabinet-maker ran his hand over the smooth, polished surface, and felt of the thickness of the wood. "What are you afraid of?" he asked brusquely. "You can not wear out that table. Why, do you know they would make fifty veneered tables out of the wood you've got in this one? But this—the more you use it the better for it, madam. The only flaw on it now is the worm-hole you say came there when you had it stored away in the attic."

"You are too bright and lovely to be wearing yourself out doing so much for other people," said one girl to another. "I can not be made of very good stuff to begin with then," was the girl's retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid that some people would find her out."

There is one law for the solid people and for the solid woods, that is the law of well-sunned, well-aired, constant and cheery use. Only veneer is injured by the common, practical, wholesome duties of every day life.—Forward.

PREJUDICE

Scientists tell of a poison extracted from the sea anemone that works in a somewhat unusual manner. Give a dog a small dose of it, and he will be sick for a few days and afterwards recover. Later, give him a dose only one tenth as large as the first, and he will become dangerously sick at once and possibly die. The poison has made the animal more sensitive to its effects.

Prejudice is that kind of poison. After it is once established in the heart, every additional success, however trivial, adds to its deadliness. It is very difficult for the prejudiced soul to see anything to commend or praise in the character of the person against whom the prejudice exists.—Elisha Safford, in Adult Bible Class.

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THE TENACITY OF SIN

The following was told in the address of a converted Burman to a group of natives:

"A little banyan seed said to a palm tree: 'I am weary of being tossed about by the wind; let me stay a while among your leaves.' 'Oh, yes,' said the palm tree, 'stay as long as you like,' and by and by forgot the little seed was there. But the seed was not idle. It sent out little fibers and tiny roots, and they crept around the trunk and under the bark and into the heart of the tree itself, and then the tree cried out: 'What is this?' And the banyan said: 'It is only the little seed you allowed to rest among your leaves.' 'Leave me now,' said the palm tree, 'you have grown too large and strong.' 'I cannot leave you now; we have grown together. I would kill you if I tore myself away.' The palm tree bowed its head and tried to shake the banyan off, but could not, and little by little the palm leaves withered, the trunk shriveled, and only the banyan could be found. Beware of little sins!"—My Life in Burma, in Sunday School Times.

+ + +

ANSWERS TO PRAYER

The petitions of believers are often answered on account of their intention, and not according to the strict letter of the request. The utterer of the prayer sought only the glory of God; but in his ignorance, asked for wrong things. God hears and answers him; but the blessing granted is something different from what the believer expected. The case of Paul is a beautiful illustration of this. He was sorely afflicted by a "thorn in the flesh." What the precise nature of the affliction was, we know not. Perhaps it was a severe malady; perhaps a besetting sin; perhaps a mortifying deformity of body or of character. He beseeches God in three earnest petitions that this "thorn" might depart from him. His prayers are heard. They are answered. But instead of the removal of this thorn, comes the cheering assurance, "My grace is sufficient for thee." The Lord does not take away the trial, but gives him all that he needs to make it durable.

Thus the divine glory and Paul's spiritual well-being were more certainly advanced than if the prayer had been answered strictly according to its letter.—Theodore L. Cuyler.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

UNENDING SUFFERING

H. J. S., Minneapolis, Minn.

Question: Where do the Scriptures teach the "unending conscious sufferings of the lost"?

Answer: We would suggest your consideration of the following passages: Matthew 25:41; Mark 9:45,46; Luke 3:17; 16:23-26; Revelation 14:10,11; 20:10.

THE SPIRITUAL ROCK

A. E. C., Fenton, Mich.

Question: There were two occasions when Moses brought water out of the rock for the Israelites. In I Corinthians 10:4 Paul says that they drank of that spiritual Rock, which was Christ. To which one of these Old Testament occasions does Paul refer?

Answer: Why necessarily to either one? There were four different occasions mentioned in the journeys of the Israelites when Christ supplied water for their physical thirst (Exod. 15:24,25; 17:6; Num. 20:8; 21:16-18). Why could not this water have symbolized that spiritual Rock (John 4:13,14; 7:38) from which believing Israelites drank to satisfy their souls? Yet many did not do so (I Cor. 10:5).

RESISTING THE HOLY SPIRIT

G. E. H., Saskatoon, Sask., Canada

Question: Is it possible to bring to repentance a people that have once been enlightened by sound preaching, have resisted the Holy Spirit, and driven the messenger of Jehovah from their midst?

Answer: The Jewish nation is the outstanding illustration of such a situation. Jesus Christ and the apostles and Stephen had proclaimed the truth to them, but always they "resisted" the Holy Spirit (Acts 7:51). They had sinned against God in many ways, and finally they crucified their Messiah. Another opportunity for repentance was given, however, after the descent of the Holy Spirit. After His testimony they could no longer plead ignorance (Acts 17:30) and therefore could not experience mercy, as in the case of Paul (I Tim. 1:13,15). We conclude, therefore, a people may resist the Holy Spirit and still have another chance, but whenever any one blasphemes the Holy Spirit there is no forgiveness (Matt. 12:31,32). "If we sin wilfully after that we have received a knowledge of the truth" (Heb. 10:26), the case is hopeless. We would not apply such language to a Christian congregation, although individuals in that group might have committed the unpardonable sin of blasphemy against the Holy Spirit.

SWIFT CHARIOTS

F. F., Monona, Iowa

Question: Is there any conveyance mentioned in the Bible that goes upon the ground at a tremendous speed, yet with great safety?

Answer: The only passage that might answer to this description is Nahum 2:4, and some are of the opinion that it describes in ancient language the modern automobile. They certainly do "rage in the streets," judged by their rumblings and hawkings. They even "jostle one against another in the broadways" (our highways). Then, too, with their ever-increasing speed it may be said of them that they "run like the lightnings," as any city boulevard during the nighttime will verify.

BEAST AND FALSE PROPHET

C. A., Waukesha, Wis.

Question: What is the real meaning of the Beast and the false Prophet (Rev. 20:10)?

Answer: This is not the first mention of them. They are described in chapter 13 and meet their doom in chapter 19 (v. 2). One or other of them is the Anti-christ. Opinions differ as to which one, but it is clear that together they head up all the human forces of Satan for the final battle between good and evil with which the present age will be brought to its close. Jesus Christ is the only one who is able to defeat these two emissaries of Satan and their deluded followers (Rev. 19:11-21).

THOSE OTHER THINGS

E. W. G., Merryville, La.

Questions: (1) Is it wrong to have other than strictly religious things, such as suppers, banquets and bazaars, in a church? (2) Do animals have the right to eternal life?

Answers: (1) Probably the question is not one of right or wrong, but of expediency. If held at all, they ought not be held in the same room where the preaching services are conducted. The chief objections to them are that they commercialize the church, are contrary to the Bible method, and are no help to spiritual life. If the same interest and the same expenditure of time and energy were devoted to soul-saving, there would be no need of trying to raise money in these ways. (See the September number of the Moody MONTHLY, p. 27). (2) Here the question is not so much one of "right," as of capacity. Animals are not moral beings. Only man is lost, for only he was made in the image of God. In the plan of God only man can be saved and receive the gift of eternal life.

CHRISTADELPHIANISM

M. E. S., Bristol, Va.
R. F. T., Harrisburg, Pa.

Question: Who and what are the Christadelphians, and what do they teach?

Answer: A small sect founded by John Thomas, M.D., about 1860. The name was used to signify that all who are in Christ are His brethren. But none who believe its perverted doctrines can be "in Christ" in the New Testament sense; and since they believe that only Christadelphians will be saved, all others to be annihilated, their name appears to be a misnomer. They do not write their beliefs for publication, hence we are largely dependent upon reports of those who have heard them teach. They appeal to the Scriptures, but do not follow them. For example, they teach that Jesus Christ was not God the Son, but a mere man who manifested God. He was not God incarnate. They reject the Trinity and deny the atoning death of Christ. They also deny the personality of the Holy Spirit and of the Devil.

HOW TO BE SAVED

M. E. S., Minneapolis, Minn.

Questions: What does a person have to believe or do in order to be saved? I believe in the Bible with all my heart. Is that enough? I also try to live right. Is that enough? I want to be saved, but I do not know how. Just how much faith must one have in order to be saved?

Answer: The way to be saved is a simple matter in your case. Since you believe the Bible, you must know, of course, that you are a sinner (Rom. 3:10); that the penalty of sin is death (Rom. 5:12); that Jesus Christ died for your sins (Rom. 5:6,7; I Cor. 15:3). That is, although you deserve to die (eternally) on account of your sins, God freely offers you eternal life through Christ Jesus (Rom. 6:23), who died instead of you upon the cross. You receive this eternal life when you of your own free will and choice take Him to be your personal Saviour. This choice is what is meant by believing on Him (John 3:16). Eternal life is not something you enjoy after you have died phy-

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sically, but is bestowed upon you the moment you accept the Lord Jesus Christ (John 3:36). We are not saved because of the amount of our faith, but because of its genuineness. Yet it is God who does the saving. This is the good news contained in the gospel (Rom. 1:16).

THE FAVORED BABES

R. K., Austinville, Iowa

Question: What is the meaning of "revealed them unto babes" in Matthew 11:25? Please answer personally as I am unable to take the Moody MONTHLY now.

Answer: Not unto babes in a physical sense, but unto those who have the receptivity of children. The opposite class of men are described as "the wise and prudent," they who claim to depend solely upon their reason. Spiritual truths are spiritually discerned. They are beyond the grasp of the mere intellect. Not even an apostle could of himself discern the truth about Jesus Christ (Matt. 16:17), but the truth is divinely revealed to those who have the open-mindedness and teachability of children.

We know the times are depressing, and that some people do not have so much money as formerly, but sometimes we wonder if it would not be possible for such people to subscribe for the Moody MONTHLY by getting some friend, or neighbor, or relative to share in the subscription and also share in the reading of it. Several might be able to do what is impossible for one. Who will try this?

SPECIAL DAYS

J. W. G., Martinsburg, W. Va.

Questions: (1) When was the Jewish Sabbath discontinued? (2) Is there any particular reason why the Church should observe one day above another?

Answers: (1) The Jewish Sabbath never has been discontinued. It still is binding upon unsaved Jews and also upon all who place themselves under the Mosaic law of the Sabbath, such as the Seventh Day Adventists. (2) According to Romans 14:5,6 and Colossians 2:16, there is no specific requirement for the Church to esteem one day above another. Yet we as humans naturally and profitably observe certain days as memorial days. The early Church came gradually to observe the first day rather than the seventh because it commemorated the resurrection of Jesus Christ from the grave. This uniform observance by the Church has meant much to her spiritual life and growth and has also been a blessing to the world, or wherever Christianity has been planted.

GIDEON'S LAMPS

T. J. G., Wutingchow, China

Questions: (1) Since the pitchers which held the lamps carried by Gideon's men (Judg. 7:16-20) were evidently uncovered in order to keep the torches burning, how was it possible to keep the indirect light from the camp of the Midianites? (2) For twenty-five years faithful and successful missionary work has been carried on among the aboriginal tribes in this district in China, but four months ago the Seventh Day Adventists crept in and began stealing our "sheep." They offer huge salaries, attractive perquisites, free

education, and thus seek by unchristian methods to induce our unsuspecting converts to join them. They have not yet preached their unscriptural doctrines, with which we are familiar, but hitherto we have not been familiar with their practices. What do you advise?

Answers: (1) We have given the substance of your question. "Torches" probably is a more exact translation than "lamps," but in either case the flame must have had oxygen and the pitchers uncovered, as you state. It would seem that the earthen pitchers must have been carried

in such a manner, or have been of such a make, as to largely exclude the lights from the enemy until the time came for the sudden revealing of them. Then, too, in order to accomplish the purpose of Gideon his men in each group must have been scattered in order to give the impression of a host upon each of the three sides of the camp. So that the little light from each pitcher probably would not have attracted attention. (2) Your experience with these "sheep stealers," as they have been called, is the usual one, both at home and upon the foreign field. But the thing



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to be most concerned about is not their unchristian practices so much as their false teachings, of which their methods are only the fruitage. The proper course to pursue is to expose the roots to the sunlight and thus kill the branches. We recommend the booklet by Dr. R. A. Torrey, *Ought Christians to Keep the Sabbath?* But the new book by Norman C. Deck, entitled, *The Lord's Day or the Sabbath*, is the most exhaustive and scriptural exposé of the fundamental tenet of this sect that has been printed. Mr. Deck passed through the same experience upon his mission field of which you complain.

UNITY SCHOOL OF CHRISTIANITY
M. J. L., Little Rock, Ark.

Question: What is "Unity"? Please answer in the Moody MONTHLY.

Answer: According to their own statement, "The Unity School of Christianity teaches all the doctrines of the Christian Church, spiritually interpreted." "Unity teaches from the Bible by means of metaphysical interpretation." But these doctrines are so interpreted as to entirely change their meaning. Nothing distinctively Christian remains in them. The following examples illustrate this false method of interpreting the Bible: (1) "The twelve apostles represent the twelve powers of man, going forth into mind and body with authority and power to teach, preach, and heal, and wholly save man in the world from sin, sickness, and death." With regard to the same subject of healing it is further falsely taught that "the more abundant life which Jesus promised is poured into the race stream as a vitalizing energy, and where accepted in faith, it purifies the life-flow in our bodies and makes us immune to all diseased thoughts and germs. "The prayer of faith will save the sick, resurrect the body from 'trespasses and sins,' and finally overcome the last enemy death." (2) As to Jesus Christ, He is merely "The Way-shower in regeneration for all men." He is the perfect man. All we have to do is to follow Him. "Jehovah God is incarnate in Jesus Christ that all men may attain the Christ perfection by living the righteous life." That is, man can become his own saviour.

(3) As to the atonement, this word is used in the sense of at-one-ment between God and man, which was re-established by Jesus. The blood of Jesus represents eternal life, while His body represents eternal substance, both of which may be appropriated by all who attain His standard of spirituality. Here, however, it is necessary to introduce the pagan doctrine of repeated incarnations so "that all may have opportunity to attain immortality through regeneration, as Jesus did." Man may be restored to paradise through faith, understanding, and practice of divine law, as Jesus Christ taught and demonstrated. (4) Concerning the second coming of Jesus Christ, this is now being fulfilled because His spirit is quickening the whole world.

Much more might be added, but sufficient has been given for any one familiar with Christian doctrine to recognize this seductive perversion of Christianity. People become immersed in it through its vain promises of bodily healing and material prosperity, as in Christian Science and other false systems of our day.

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November 13

Making a Living

Deuteronomy 24:14-15; Amos 5:6-15; Mark 6:34; Luke 12:13-21; 19:1-26; II Thessalonians 3:6-13; I Timothy 6:6-16

Golden Text:—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12:1.

I. Treatment of Hired Servants (Deut. 24:14-15).

Note: Political and industrial powers have through the centuries been used in the oppression of the poor and weak.

1. Oppression Forbidden (v. 14).

The man who hires out is usually poor and needy. The employer should not take advantage of his poverty and helplessness.

2. Foreigners to Have the Same Treatment as Fellow Countrymen (v. 14).

The alien is at a great disadvantage as he cannot speak our language and defend himself. Those who fear God will accord the same treatment to foreigners as to Americans.

3. Servants to Be Promptly Paid (v. 15).

The laborer was to be paid at the end of the day. The credit system in these times is greatly to be deplored. It not only places the purchaser at a disadvantage, but causes a bad psychological reaction upon his personality. The one who pays cash for what he buys has a different outlook upon life.

II. III-Gotten Wealth (Amos 5:11-13).

1. By Oppression of the Poor (v. 11).

The rich built magnificent houses of the proceeds extorted from the poor. They took the bread out of the mouths of the poor by high rents and taxes. What a picture of the conditions of our own day. The prophet assured them that God would interpose, saying that they built houses and planted vineyards, but they would not be privileged to live in them nor to drink of the wine thereof.

2. By Affliction of the Just (v. 12).

They did by taking bribes. How common this is today. Many are living in luxury from the proceeds derived from bribes.

2. By Turning Aside the Poor in the Gates (vv. 12, 13).

Because the poor had no money to hire advocates, they were turned aside. It is difficult today for the poor to get justice in the courts.

III. Jesus, the Carpenter (Mark 6:3).

While Joseph lived, doubtless Jesus assisted him in the carpenter trade. He was known therefore as the carpenter's son. According to tradition the support of the family devolved upon Jesus after Joseph's death. This is how He came to

be known as the carpenter. His holy hands sanctified toil.

IV. The Rich Fool (Luke 12:13-21).

Many today are seeking gold and getting God. The parable of this rich fool is of great importance. Those who are concerned with getting riches while neglecting God are displaying utter folly. Observe,

1. His Increase in Goods (v. 16).

His riches were rightly obtained, for the ground brought forth plentifully. A man may be rich because of the Lord's blessing upon him. It is not sinful to be rich. The sin is sometimes in the use made of riches.

2. His Perplexities (v. 17).

His land was producing more than his barns would hold. He did not know what to do about it. Had he personally right views of life, and a sense of stewardship to God, he would have seen that his barns held enough for himself and that he could have used the surplus for the poor.

3. His Fatal Choice (vv. 18, 19).

He chose to enlarge his barns and to give up his life to ease and luxury. What a picture of many men today. Many are victims of their circumstances.

4. The Awful Indictment (vv. 20, 21).

God called him a fool. This is not an arbitrary judgment. Riches furnish neither contentment in this life nor a guarantee of continuance of life. It is not only foolish, but madness to forget God while heaping up riches. Death soon comes. Then whose shall that be?

V. Reward for Laborer (Luke 19:16-23).

When the Lord went back to heaven He distributed gifts to His servants (v. 13) to be used for Him. The gift was not chosen by the servant, but distributed by the Lord. The servant was responsible for its use. A time of accounting came. When Christ ascended on high, He gave gifts to men (Eph. 4:7-12). At His return to the earth, He will summon His servants to give an account of their stewardship. He will give rewards for faithfulness (vv. 16-19). The reward will be according to fidelity in service. He will not only reward faithfulness, but He will impose judgment and condemnation upon the faithless.

VI. Rebuke for the Idler (II Thess. 3:10).

Growing out of Paul's teaching concerning the coming of the Lord, a tendency to idleness developed at Thessalonica. They reasoned that if the Lord's coming was so near, work was useless. The true teaching concerning the Lord's coming is, "Occupy till I come." Earnest attention to present duties is the scriptural attitude toward the second coming of Christ. Those who will not work should not eat. This is the right principle governing all charitable work. It is the efficient cure of pauperism. It exhibits the right economical order and should apply to all classes.

VII. Peril of Working Merely for Money (I Tim. 6:6-11).

Those who are working only for money, fall into temptation and a snare, and in addition to this they are exposed to many foolish and hurtful lusts. The love of money has ruined many. The obligation is to flee these things and follow after righteousness.

November 20

Stewardship of Money

Deuteronomy 8:7-18; I Corinthians 16:1-4; II Corinthians 8:1-15; 9:1-15

Golden Text:—And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

I. Wealth Is from God (Deut. 8:7-18).

It is most important that this be recognized. What we possess is God's gift. We are but stewards of God's bounty.

1. The Natural Resources from Which Wealth Is Gained Were Prepared by God (vv. 7-17).

This is true whether it be the fertile soil which produces our products, or our minerals, iron, gold, silver, coal, oil, etc., which are hidden away in the earth. Man's good was in the divine mind which moved the Lord to prepare these things in anticipation of man's needs.

2. Ability to Get Wealth Is from God (v. 18).

The resources hidden away are valueless unless seized upon and changed into usable commodities by man. The failure to recognize divine ownership of ourselves and possessions has wrecked the world. The sure way back to prosperity is to give recognition to God. We have used the

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gifts of God for our carnal enjoyment and have not honored Him with our substance.

II. Obligation of Regular and Orderly Giving (I Cor. 16:1-4).

1. Everybody Should Give—"Let every one of you lay by him in store" (v. 2).

Giving of one's means should be engaged in by every believer. It is a grace which reacts to the benefit of the giver.

2. Giving Should be Systematic (v. 2).

The giving of small gifts weekly is easier than larger gifts at less frequent intervals.

3. There Should Be Proportionate Giving—"As God has prospered him" (v. 2).

No one is obliged to give that which he does not have. He is to give according to the measure of God's gift to him.

4. The Impelling Motive—"The first day of the week" (v. 2).

The first day of the week is designated because it is the day memorializing the resurrection of Christ. The reality of Christ's resurrection is the dynamic for Christian giving.

III. Examples of True Christian Giving (II Cor. 8:1-5).

The liberality of the Macedonian churches exhibits practically every grand principle and motive which enters into giving.

1. The Source of True Giving (v. 1).

This is said to be the grace of God, by which is meant that the disposition to give freely of our money has been created by the Holy Spirit. The natural thing for man to do is to hold on to his money. Only the grace of God can make a man liberal.

2. They Gave from the Depths of Their Poverty (v. 2).

Their limited means did not cause them to be stinted in their gifts, but their deep poverty abounded unto the riches of their liberality. Increase comes by giving, not by holding. He that soweth with a free hand shall reap in abundance.

3. Their Willingness Surpassed Their Ability (v. 3).

God's gifts are reckoned by the degree of willingness, not by the amount given.

4. They Were Insistent upon Being Allowed the Privilege of Giving (v. 4).

Christians ought to be taught that to share in the work of the Lord by giving of their money is a high privilege.

5. They First Gave Themselves to the Lord (v. 5).

The only right method of raising money for the Lord is first to induce men and women to give their lives to the Lord, and then to give their possessions. The only method which has God's sanction is a consecrated hand in its own pocket.

IV. Emulation in Giving Urged (II Cor. 8:6-15).

Moved by the generosity of the Macedonian churches, Paul desired Titus to commend to the Christians the same grace. He urged upon them this grace,

1. Not as a Command (v. 8).

Giving should be spontaneous liberality.

2. As a Proof of the Sincerity of Our Love (v. 8).

Love is benevolent attitude toward the object loved. It is more than sentiment.

3. As the Completion and Harmony of Christian Character (v. 7).

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spiritual gifts such as faith, knowledge, and utterance, but the grace of liberality was needed for the harmony of their lives. The stingy man is not symmetrical in character.

4. The Self-Sacrificing Example of Christ (v. 9).

Self-sacrifice is the test of love. Christ's example of self-denial and sacrifice is the supreme example of love. Christ was rich, but for our sakes He became poor. May we follow His example.

5. The True Principle of Acceptable Giving Is a Willing Mind (vv. 1-12).

God does not estimate the value of a gift on the ground of its intrinsic worth, but the underlying motive prompting it.

6. Because of a Common Equality (vv. 13-15).

Every Christian should give something. The law governing the gift is his ability.

V. Inducements to Give (II Cor. 9: 6, 7).

1. The Volume of Reaping is Based upon the Sowing (v. 6).

2. There Should Be a Heart Purpose (v. 7).

The one who has the right understanding of his responsibility toward God with reference to temporal blessings, will regard giving as a glorious privilege.

November 27

Stewardship of Life

**Mark 1:16-20; Acts 26:12-19;
I Corinthians 9:16-27**

Golden Text:—And this they did, not as we hoped, but first gave their own selves

to the Lord, and unto us by the will of God.—II Corinthians 8:5.

By stewardship of life is meant the recognition of the fact that our personal being including all of our powers, faculties, and possessions—all that we have and are belong to God. He created us for a purpose and holds us responsible for its fulfillment. He not only created man for a purpose, but redeemed him with a purpose. Through nature and grace we are God's property to be used for Him.

I. Four Fishermen Called to Stewardship (Mark 1:16-20).

1. Who They Were (vv. 16, 19).

Simon and Andrew, John and James. Two pairs of brothers. It is usually wise to engage in the Lord's service in fellowship. This is not only necessary for effective testimony, but for needed fellowship on the part of the workers, and protection of the witnesses. Many a scandal would have been avoided had this principle been carried out. These disciples had all experienced Christ's call for salvation (John 1:36-42). The call under consideration means call to service. The Lord calls men first to be His disciples, and then calls them to fellowship with Him in service.

2. From What They Were Called (vv. 16, 20).

These men were engaged in the business of fishing. In looking for men for important work we should expect to find them busily engaged. God does not call lazy men.

3. To What They Were Called (v. 17).

They were to become fishers of men.

The qualities which made them good fishermen were courage to face the dark and stormy sea, and patience which led them to toil all night without success. These qualities would make them good fishers of men. Winning souls for Christ requires great courage and patience. It is the hardest work in the world to do.

4. The Cost of Obedience to Christ's Call (vv. 18, 20).

Obedience to Christ's call meant sacrifice and painful separation. It was to give up all business interest and leave their father behind. They gave up their business, not even inquiring as to their salaries. They put their trust in Christ who called them, believing that He was able to supply all their needs.

5. Their Reward (v. 17).

Their names have become immortalized. Christ promised one hundred fold in this life and eternal life in the world to come.

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II. Paul's Call to Stewardship (Acts 26:12-19).

1. His Manner of Life (vv. 1-12).

In his defense before Agrippa he showed that he had been in the strictest accord with the most rigid sect of the Jews. He possessed the same hope of a coming Deliverer, and reminded them of the fact that formerly he was most bitterly opposed to Christ. These facts made the change from a persecutor to an ardent advocate all the more remarkable.

2. His Supernatural Conversion (vv. 13-15).

He declared that Christ had appeared and revealed Himself to him on the way to Damascus.

3. Commissioned by Christ (vv. 16-18).

He was sent to the Gentiles:

- a. To open the eyes of the blinded.
- b. To lead them from darkness to light.
- c. To turn them from the power of Satan unto God.

d. That they might receive forgiveness of sins.

e. That they might obtain an inheritance among the saints.

4. His Consecration (vv. 19-23).

As soon as he received his commission, he rendered instant obedience. When God calls a man there should be instant obedience. To obey brings blessing; to disobey means suffering.

III. Paul Impressing Stewardship upon the Corinthians (1 Cor. 9:16-27).

The Corinthians were an intemperate and dissolute people. No city in the world perhaps exceeded in vices of all kinds. The surest and most effective way to combat vice is to inculcate virtue. The true way to get people to be free from intemperance is to help them to gain self-control.

1. Paul's Own Life and Example (vv. 19-23).

Though free from all men he made himself servant unto all. He most rigorously limited himself in order to gain others for Christ. No hardship was too great if he could but win men to Christ through the gospel. We too need his example to move us to the discharge of our stewardship. We have been given life with all its faculties and possessions that we might be God's representatives.

2. The Isthmian Games (vv. 24-27).

Paul uses these popular games to illustrate the need of self-control. He showed that the Christian life is more than existence. Man was redeemed for a purpose. Those who would apprehend that purpose must possess a definite motive. He shows:

a. Life is a race (vv. 24, 25).

In order to win a prize there must be self-denial and definite self-exertion. The Christian obtains life by contact with Jesus Christ through faith (John 3:16; 3:36; 5:24). This life must be possessed before he can begin the race. While he gets salvation (life) at the beginning, God places before him definite rewards as incentives for exertion. The Christian believes for salvation, but works for rewards. As the runner in these games abstains from everything that might hinder him, so the Christian should make any sacrifice in order to win. If the heathen would practice such self-denial for a garland of laurel, certainly the Christian should turn from all bodily indulgences to obtain the crown of righteousness which fadeth not away.

b. The Christian's life is a fight (vv. 26, 27).

His efforts are not merely beatings of the air. He has a real antagonist. In or-

der to win success, his body must be kept in subjection. The believer has a severe struggle with his carnal nature.

December 4

Living with People of Other Races

I Kings 8:41-43; John 4:5-10;

Acts 10:30-35

Golden Text:—Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.—Acts 10:34.

The approach to the heart of this lesson is through the Golden Text. Paul on Mars Hill declared, "God hath made of one blood all the nations of men to dwell on all the face of the earth" (Acts 17:26). The recognition of this supreme truth will take away all thought of racial superiority. There can be no permanent peace and harmony among the peoples of the earth till this truth is recognized. God in choosing Israel did not show favoritism. The Jews were not considered better than the other nations, but rather they were chosen and disciplined in order that they might be the means of bringing the knowledge of God to all the nations of the earth. This they shall yet do in spite of all their failures.

I. Solomon Praying for Foreigners (I Kings 8:41-43).

The Church has for its task the preaching of the gospel to lost men of all races. The one who is Christlike desires and seeks to secure the salvation of all. Christ came to seek and to save the lost (Luke 19:10). Every believer will have a kindly interest in and will endeavor to do his utmost to help all to come to God through Jesus Christ. Even in this, success will be only in the measure that God enables us to impress others for Him.

II. Christ Dealing with a Foreigner (John 4:4-10).

1. Jesus Must Needs Go through Samaria (vv. 4, 5).

Because of the growing opposition Jesus was obliged to leave Judaea and go into Samaria. He must "needs go through Samaria," not because there was not another way to reach Galilee, but in order to find this poor sinful woman and the needy citizens of Sychar. The great necessity which was upon Him was to seek and to save the lost.

2. Jesus Testified to the Woman (vv. 6-19).

a. A favor asked (v. 7). He tactfully made a request which appealed to the woman's sympathy. Not only did thirst of the weary traveler appeal to her, but the fact that He being a Jew asked favor of her showed His broad sympathy. In introducing the conversation, He referred to that which was uppermost in her mind, viz., water. This was the teacher's point of contact. He soon passed from earthly water to the water of everlasting life which was in Himself. His aim was to bridge the chasm which separated Him from her.

b. Jesus' tender dealing with the woman (vv. 10-15).

He first appealed to her curiosity by declaring, "If thou knewest the gift of God" (v. 10). He knew the deep unrest of the soul of this sinful woman as she went on

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her way. He knew that if she really knew Him she would believe on Him and be saved from her sins. Therefore the first thing was to get her attention. He followed this appeal to her curiosity by a promise which directed her attention to her deepest needs. Every soul is conscious of a deep need, though not always conscious of what that need is. This poor woman in her efforts to satisfy her nature respected neither the law of God nor the rights of men. The deepest needs of a soul only Jesus can satisfy. The woman's reply, "Sir, give me this water that I thirst not," is the inarticulate cry of every human heart.

c. The woman convicted of her sins (vv. 15-19).

Before she could understand what the water of life was, she must be convicted of her sin. Christ skillfully gave the command which brought her face to face with the facts of her life which she was so unwilling to confess. She did not argue with Him, but became a humble inquirer. The soul must be convicted of sin before it can be converted to God. The reason there is such unwillingness to turn to God is because there is so little consciousness of sin.

III. The Salvation of a Foreigner (Acts 10:30-35).

The Jews hated the Romans because they were under bondage to them. Peter, the head of the apostolic group, was a Jew of strong prejudice. The time had now come for the removal of the wall of partition between the Jews and the Gentiles. To effect this God chose a high grade and influential Gentile through which to make the transition. Cornelius, a Roman soldier, was a devout and praying man, though not saved. To remove this wall, two visions were given:

1. To Cornelius (Acts 10:3-8).

While engaged in prayer an angel from God announced to him that his prayer and alms had come before God as a memorial, and instructed him to send to Joppa for Peter who would tell him what to do.

2. To Peter (Acts 10:9-16).

In prayer Peter saw in a vision a certain vessel containing clean and unclean animals let down from heaven, and heard the command to arise, slay, and eat. This vessel let down from heaven and taken back again indicated that both Jew and Gentile were accepted on high. At the bidding of the Spirit, Peter went with the messenger. Upon arrival he explained the action of God in removing his prejudice, and asked Cornelius to explain the purpose of sending for him. Perceiving that they were ready to hear the message of God, Peter preached Jesus Christ to them. In his sermon to Cornelius he set forth,

a. The basis of salvation—the death of Christ.

b. The scope of salvation—whosoever believeth on Him.

c. The method of appropriation of the salvation—faith in Christ.

IV. All Nations Are of One Blood (Acts 17:22-28).

The way to bring peace among the nations is to make God known. God must be known in His relationship to man in order that there might be the right atti-

tude toward God. In Paul's address, he declared that it was his purpose to make God known to them.

1. His Declaration concerning God (vv. 24, 25).

- a. The Creator of the universe.
- b. His spirituality and immensity.

Being essentially Spirit, heart worship is demanded of Him, and being infinite, He cannot be confined to earthly temples.

c. His acts of providence.

He declared that in Him we live and move and have our being. This means that He gives us our being, bestows upon us

His gifts, and as Sovereign directs all things.

2. His Declaration concerning Man (vv. 26-28).

- a. We are the offspring of God (v. 28).
- b. Nations have their place by God's purpose.

c. Men should seek God.

These truths concerning God and man as declared and received will remove racial and national barriers. The belief that God has made of one blood all the nations of the earth will do much to take away racial antipathies.

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5. Care (I Pet. 5:7)—He cares for His own.
6. A way in which to walk (John 14:6)—He is the way (see Col. 2:6; I John 2:6; Rev. 3:4).
7. Fellowship (I John 1:3, 7; Prov. 18:24; I Tim. 2:5; John 1:51)—He walks with us and He talks with us.
8. Comfort (John 14:13-23; John 16:20, 24-28)—Christ, our Comforter. By way of sorrow, suffering and death, He went to the Father, and is able to comfort His own.—Geo. E. Cone.

THANKSGIVING UNTO GOD

Psalm 103

Introduction: A Psalm of David sung perhaps on a day set aside by the king as a day of rejoicing unto God. True thanksgiving must come from the soul.

I. Personal Benefits (vv. 3-5).

1. "Forgiveth all thine iniquities" (v. 3).
2. "Healeth all thy diseases" (v. 3).
3. "Redeemeth thy life from destruction" (v. 4).
4. "Crowneth thee with lovingkindness" (v. 4).
5. "Satisfieth thy mouth with good things" (v. 5).

II. General Benefits (vv. 6-19).

1. "Executeth righteousness and judgment" (v. 6).
2. Patient with all His children (vv. 7-18).
3. Will establish His kingdom on earth (v. 19).

III. Heavenly Hosts Unite in Thanksgiving (vv. 20-22).

1. The angels of the Lord (v. 20).
2. The host of His ministers (v. 21).
3. The works in all of His dominion (v. 22).

Conclusion: The song ends as it started, with the individual calling upon his soul to bless the Lord.—William L. Cain.

HEART COMMANDS

1. Give God thine heart (Prov. 23:26).
2. Serve God with a perfect heart (I Chron. 28:9).
3. Keep thy heart with all diligence (Prov. 4:23).
4. Seek God with the whole heart (Ps. 119:2).
5. Sanctify Christ in your heart (I Pet. 3:15).
6. Let Christ dwell in your heart (Eph. 3:17).
7. Let the peace of God rule in your heart (Col. 3:15).—Ed. F. Rice.

THE PARABLE OF THE TALENTS

Matthew 25:14-30

- Scene I—Master Leaving (vv. 14, 15).
Scene II—Master Away (vv. 16-18).
Scene III—Master's Return (vv. 19-30).
 1. To faithful servants (vv. 21, 23).
 - a. Commendation—"Well done."
 - b. Exaltation—"Make thee ruler."
 - c. Invitation—"Enter in."
 2. To wicked, slothful, unprofitable servant (vv. 26-30).
 - a. Denunciation (v. 26).
 - b. Deprivation (v. 28).
 - c. Destruction (v. 30).

HOW TO PRAISE GOD

Psalm 100

Introduction: The origin of Thanksgiving Day. A day set apart for praise and thanksgiving to God.

I. By Making Your Praise Known (v. 1).

1. "Make a joyful noise."
2. "Unto the Lord" (see Eph. 5:19).

II. By Serving the Lord with Gladness (v. 2).

1. Our service is not as serfs.
2. Rejoice in the privilege of serving God.
3. There is no fear in His service.

III. By Rightly Knowing the Lord (v. 3).

1. Know Him as God—"The Lord he is God."

2. Know Him as Creator—"He hath made us."

3. Know Him as Father—"We are his people."

4. Know Him as a Shepherd—"The sheep of his pasture."

IV. By Drawing Near to God (v. 4).

1. "Enter into his gates"—a beautiful city (see James 4:8).
2. "And into his courts"—a beautiful building (see Ps. 95:2).

V. By Acknowledging His Goodness (v. 5).

1. "For the Lord is good."
2. True thankfulness will find its expression in *praise, prayer and practice.*—Horace A. Larsen.

A HALLELUJAH HARVEST HYMN

Psalm 65

Praise and Thanksgiving for:

1. Privilege of Prayer (vv. 1, 2).
2. Peace of Pardon (v. 3).
3. Plenty of Provision (v. 4).
4. Power of the Provider (vv. 5-13).—Elmer E. Bloom.

THE MINISTRATION OF GLORY

Leviticus 9:6; II Corinthians 3:7-9

1. The Need of It (Ps. 51:5; Isa. 53:6).
2. The Promise of It (Lev. 9:4, 6; II Cor. 3:7-9).
3. The Conditions of It (Lev. 9:5; Rom. 12:1).
4. The Attitude of the People (Lev. 9:5; James 4:8).
5. The Offering Necessary (Lev. 9:2, 4, 7-21; John 1:29).
6. The Glory Revealed (Lev. 9:23; II Cor. 3:18; I Pet. 1:8, 20, 21).
7. The Time Experienced (Lev. 9:4; II Cor. 6:2; John 7:17).—L. J. Derk.

THANKFUL UNTO HIM

Psalms 100:4

Introduction: Mention briefly—

1. The origin of the national day of Thanksgiving.
2. The President's Thanksgiving Proclamation.
3. Our need for recognizing Thanksgiving Day, as growing out of the mercy and favor of God seen in the following:

I. National Blessings.

1. The country's vast resources and its marvelous growth within the short space of a century and a half.
2. A land of religious liberty, of freedom of thought, and of self-government in its truest form.
3. For the comfort and conveniences of life as afforded to poor and rich alike unto no other nation.

II. Individual Blessings.

1. For home, health, friends, etc.
2. For the sorrows and disappointments which have brought closer fellowship with God.

3. For the privilege of life, for which the Pilgrims in spite of continual danger which beset them on every hand, on bended knees gave thanks to God.

III. Religious Blessings.

1. Preserved and proclaimed by the Pilgrims and Puritans.
2. Which have brought justice and righteousness to every community derived chiefly from the teachings of Jesus Christ.
3. For the Christian Church, for its loyalty, and her pioneer missionaries extending the gospel to every frontier, bringing religious freedom in its wake and contributing so much to the civilization and evangelization of the world.—R. Elkin.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

A PRAYER FOR CHILDREN

Jesus, tender Shepherd, hear me;
Bless Thy little lamb tonight;
Through the darkness be Thou near me,
Keep me safe till morning light.

All this day Thy hand has led me,
And I thank Thee for this care;
Thou hast warmed me, clothed and fed me,
Listen to my evening prayer!

—Selected.

MARY'S CHOICE**Luke 10:42**

1. A Needful Thing—"One thing is needful."
2. A Chosen Thing—"She hath chosen."
3. A Good Thing—"That good thing."
4. A Lasting Thing—"Shall not be taken away."—H. K. D.

SIN**In First John**

1. What is sin?
Transgression of law (3:4); all unrighteousness (5:17).
2. Who have sinned?
All (1:8, 10).
3. Who came to take away our sins?
Jesus Christ (3:5).
4. Who can forgive our sins?
God (1:7, 9).
5. Who will not continue in sin?
Children of God (2:1).
6. Who has never sinned?
Jesus Christ (3:5).
7. Who has always sinned?
The Devil (3:8).
8. Who may not sin?
Those born of God (5:18).—J. Y.

SATAN'S OVERTHROW

- I. **Prophecy of His Overthrow** (Isa. 14:12-15).
(His moral and spiritual fall assures his final overthrow.)
- II. **The Statement of Christ Concerning His Overthrow** (Luke 10:18).
(“I beheld.” Not only in the past, but in the future—the result of His atonement.)
- III. **The Judicial Overthrow** (John 12: 31; 16:11).
(Accomplished at the Cross.)
- IV. **The Literal Overthrow.**
In three stages, viz:
1. “Cast out” (Rev. 12:7-13) (Fulfilling Luke 10:18).
2. “Cast into the pit” (Rev. 20:1-3).
3. “Cast into the lake” (Rev. 20:10). (final defeat).—W. B. McCafferty.

HIS FACE SHONE

Biographers of Fénelon tell us that he lived in such intimate fellowship with God that his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, “If I stay another night with that man, I shall be a Christian in spite of myself.” Some one else said of him, “His manners were full of grace, his voice full of love, and his face full of glory.”—Elisha Safford.

THE PRODIGAL SON**Luke 15:11-24**

- The Dissatisfaction (v. 12).
The Distribution of the goods (v. 12).
The Deception by Satan (v. 13).
The Dissipation (riotous living) (v. 13).
The Distress (vv. 14-16).
The Discovery (v. 17).
The Determination to return (vv. 18, 19).
The Deliverance (vv. 20-24).—H. C. Petersen.

CHARACTER

Introduction: The work of our life is the formation of our character, and when once we realize this, the inequalities of our outward circumstances cease to be startling. It takes thought to attain strong character. We must plan and work and pray for it. But strong character *can* be attained. We may gain it:

1. Through the Word (Josh. 1:8).
2. Through discipline (Heb. 12:11).
3. Through suffering (Heb. 2:10).
4. Through study (Prov. 8:33).
5. Through labor (Prov. 14:23).
6. Through sympathy (I Pet. 3:8).—*The Christian.*

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But I do know, though rough it be, though steep in many a place,
That He has said, "Sufficient is my grace,"
As on I go.

—Author Unknown.

SONG OF SOLOMON 1:4

1. Request—"Draw me."
2. Resolve—"We will run after thee."
3. Rest—"Into his chambers."
4. rejoicing—"We will be glad and rejoice."
5. Remembrance—"We will remember thy love."—*The Treasury*.

SERVICE

I. Qualifications for Service.

1. Choice—"Few chosen" (Matt. 20:16).
2. Preparation—"Prepared unto every good work" (II Tim. 2:21).
3. Fitness—"Meet for the Master's use" (II Tim. 2:21).
4. Obedience—"He repented, and went" (Matt. 21:29).
5. Unity—"Ourselves together" (Exod. 4:3).

II. Results in Service.

1. Success—"The foundation . . . was laid" (Ezek. 3:12).
2. Joy—"To praise the Lord" (Ezek. 3:10).
3. God glorified—"They glorified God in me" (Gal. 1:24).—Charles Inglis.

FROM EVERYTHING THE MASTER SAW

- "From everything the Master saw, Lessons of wisdom He would draw." The clouds, the color in the sky (Matt. 16:2-3). The gentle breeze that whispers by (John 3:8). The lilies that the vale adorn (Matt. 6:28). The fields all white with waving corn (Mark 2:23). The reed that trembles in the wind (Matt. 11:7). The tree where none its fruits may find (Matt. 21:19). The shifting sand, the flinty rock, That bears unmoved the tempest's shock (Matt. 7:24-27). The thorns that on the earth abound (Matt. 13:7). The tender grass that clothes the ground (Matt. 14:19). The little birds that fly in air (Matt. 10:29). The sheep that need the shepherd's care (Luke 15:4). The pearls that in the ocean lie (Matt. 13:45, 46). The gold that tempts the miser's eye (Luke 12:15)—

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ANSWERS TO PRAYER

Isaiah 65:24

They may be:

1. Direct (Gen. 24:12-18; II Kings 6:17).
2. Different than expected (John 11:3, 21, 44).
3. Delayed (Rom. 15:22; Acts 10:4; Dan. 10:13).
4. Denied (Deut. 3:26).—M. B. MacJannet.

JESUS THE LIGHT OF THE WORLD

John 8:12

1. The Divine Light (John 10:30; 14:9; 8:58).
2. The Only Light (Acts 4:12; I Cor. 3:11; Matt. 17:8).
3. The Pure Light (Heb. 7:26; Luke 23:4, 41; John 8:46; John 14:6).
4. The Shining Light (John 1:5; Rev. 22:16).
5. The Redeeming Light (I Pet. 1:18; John 1:29).
6. The Perpetual Light (Rev. 1:18; John 6:37).—Wm. H. Schweinfurth.

CRYES

For Preachers of the Gospel

1. Wisdom's Cry—In the streets or to the sons of men seeking vanity (Prov. 8:1-3).
2. A Warning Cry—Man's frailty. "All flesh is as grass" (Isa. 40:6).
3. The Cry on the Cross—"It is finished!" Redemption fully accomplished (John 19:30).
4. The Cry at the Feast—"If any man thirst, let him come unto me" (John 7:37).
5. The Poor Man's Cry—Experience of deliverance and encouragement to those who cry (Ps. 34:6).
6. The Cry of the Righteous—Prayer to God. "They cry, and the Lord heareth them" (Ps. 34:15).
7. The Cry that will never be heard—the doom of the lost (Zech. 7:13).—*The Christian*.

THE CHRISTIAN RACE

Hebrews 12:1

Introduction: The race is lying before all who are in Christ Jesus our Lord. We look forward to one great goal. The road may be long and tedious; we shall need patience. It may be rough; we shall need endurance. But as Adam Clarke says: "Let us start, run on, and continue running, till we get to the goal." The Christian life is:—

1. A race. The entrance fee has been paid (Heb. 9:26; John 10:9; Luke 10:20).
2. To be run (Rom. 13:11; Heb. 12:12; Heb. 13:1; Ps. 119:32).
3. Run according to directions.
4. Run with patience (Heb. 12:1; II Thess. 3:5).
5. Run looking unto Jesus: It has been said that some are going to heaven backwards, looking to the Cross instead of the throne. Looking off from everyone and everything, we must "simply fix our gaze upon Jesus" (Weymouth).
6. A prize at the goal (II Tim. 4:7, 8).—J. Y.

I PETER 2:24 ANALYZED

1. Who?—"His own self."
2. What?—"Bare our sins."
3. Where?—"In his own body."
4. When?—"On the tree."
5. How?—"That we being dead to sins."
6. Why?—"Might live unto righteousness."
7. Result?—"By whose stripes you were healed."—*Home Evangel*.

GOD'S STRETCHED BOW

Psalm 27:14

One of the greatest strains in life is the strain of *waiting* for God. God takes the saint like a bow which He stretches, and we get to a certain point and say, "I cannot stand any more," but *God goes on stretching*. He is not aiming at our mark, but at *His own* (Rom. 8:29), and the patience of the saints is that we hold on until He lets the arrow fly *straight to His goal*.—Oswald Chambers.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Kermit Finley and Ray Osterhouse began revival meetings in Golden City, Mo., September 4. Many souls were saved and believers stirred to greater spiritual zeal.

Joseph T. Larsen, of Minneapolis, Minn., closed two weeks meetings at Leadville, Colo., September 18, with revived interest among many. Mr. Larsen was in Janesville, Wis., October 2-23.

Sylvester Sanford closed an eighteen day revival in the Colorado Springs United Brethren Church, September 25, where Dr. Schaeffer is pastor. Scores of people bowed at the altar for definite decision or reconsecration. Twelve united with the church.

Guy W. Green served Marlborough Heights Presbyterian Church, Kansas City, Mo., during the summer, finishing September 4. He began special services in Gloris, N. M., September 7, at the Calvary Presbyterian Church. Clyde B. Barfon is pastor. There were twenty-six additions to the church as a result of the meetings, fourteen of which were by profession of faith.

Loren G. and Mrs. Jones report a year of victory in union tabernacle meetings with John Edward Brown. All of these meetings have been in California, some of them return calls, and in every instance the power of the Holy Spirit was manifested. The fields visited were: Riverside, Garden Grove, Santa Paula, Whittier, Altadena, Fullerton, Los Angeles, and Santa Ana.

A. H. Leaman was the evangelist in a series of meetings in Calvary Mission,

Chicago, September 4-19, E. F. Butler, pastor.

Jack and Mrs. Linn have received an urgent call to spend three months in Cuba on an evangelistic missionary tour. The work will be interdenominational in character. Those who are interested in this field will join in prayer for the Lord's blessing upon Mr. and Mrs. Linn in their work in Cuba.

"The Musical Kindigs" (L. James and Mrs. Kindig) had charge of the music and boys' and girls' work at the Cedar Falls Bible Conference the latter part of July. They held successful meetings in Danville, Ill., and Fort Madison, Iowa, in August and September. The Kindigs are praising the Lord because of the response to the young people's council meetings held each evening during their campaigns. They find the young people hungry for the gospel and the reality of a true experience in the Christian life.

Duncan McNeill, Scottish evangelist and Bible teacher, has just finished a four months preaching and singing tour in various states. He was accompanied by his brother, Dugald McNeill, who had charge of the chorister work and did the solo singing in all the campaigns. Although there is no striking testimony of revival to report, the blessing of God attended the ministry of Word and song wherever the evangelists went. At the close of the four months tour, Dugald McNeill returned to Scotland to take up evangelistic singing work in Britain.

Harry O. Anderson conducted a ten day revival during August at Hermosa Beach, Calif., assisted by Anton Cedarholm, song leader, a member of the church, who donated his services. This meeting was followed by a two weeks revival at Calvary Baptist Church, North Long Beach. A great victory was won here for "family religion," when husbands and fathers came forward to accept Christ. Mr. Anderson's next meeting was in Riverside with Dr. W. W. Catherwood.

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The Women's National Committee for Enforcement of the 18th Amendment met in Washington, D. C., in April 1932. They are shown on the steps of the Capitol

The Vom Bruch Evangelistic Party began their season's work in the Elizabeth Tabernacle, Elizabeth, N. J., Frank Haviland, director. Their next meetings were in Wakarusa, Ind., after which they will go to the Calvary Baptist Church, Lexington, Ky., Dr. E. C. Ecton, pastor. Mr. Vom Bruch is assisted by Walter R. MacDonald, song director, and James Davis, cornetist and pianist.

W. W. Shannon was the evangelist in the Presbyterian Church, Philadelphia, Miss., September 4-11. There was one conversion. Mr. Shannon began meetings in Oakland, Calif., September 18, under the auspices of Christian Laymen's Association.

Philip Sidersky conducted a series of tent meetings during August in St. Louis, Mo. The tent was located in the vicinity of the Jewish section and many of them attended the services. There was a number who accepted the Lord as their Saviour.

George Hirose, Japanese gospel singer, concluded an active summer's work in evangelistic campaigns. He was gospel soloist at the Ocean City Tabernacle, Ocean City, N. J., and assisted Robert Harkness in a number of sacred music recitals which were given in Westchester and New York City. Mr. Hirose spent about four weeks as musical director and soloist in evangelistic meetings which were conducted under the auspices of the Evangelistic Committee of New York.

Grover C. Prince, Buechel, Ky., recently assisted John J. PreVol, in a revival at his church in Bedford, Ky. There were seventeen additions to the church. Later he assisted A. W. Hill, pastor, at the Baptist Church, Elk Creek, Ky., in a meeting in which there were twelve additions. John J. PreVol, assisted Grover C. Prince, in a campaign at his church, Cedar Creek Baptist, ten miles south of Louisville, in which there were twelve additions to the church.

The "Musical Whites" (Paul and Mrs. White) had charge of the music, children's and young people's meetings in a campaign in Sycamore, Ill., First Baptist Church, September 4-18. J. C. Oranier, the pastor, did the preaching. Splendid results were obtained in the work with the young people. Many accepted Christ, and a number expect to enter special Christian work.

Anton Cedarholm, after a successful series of engagements in Canada, spent July and August in Los Angeles, San Gabriel, Redondo Beach and Hermosa Beach, Calif., closing his California meetings with a two week Bible conference at Hermosa Beach. Mr. Cedarholm conducted a campaign in Duluth, Minn., in September where the blessings of God's presence were clearly manifested. The building was not large enough to accommodate the crowds. During October Mr. Cedarholm conducted meetings with the First Swedish Baptist Church of Chicago.

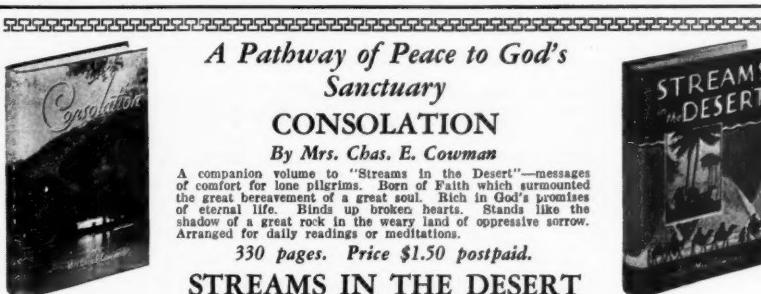
Louis D. Hill had very successful meetings during September in Atlanta, Ga., under the auspices of the Southern Laymen's Evangelistic Association. Mr. Hill also reports a wonderful meeting with

the coal miners in the mountain country of Virginia and Kentucky. This work is under the leadership of Edward Crump, who is doing a remarkable work among the poverty stricken people. More than 400 were saved and two new churches started. After resting for a few weeks at Ocean Grove, Mr. Hill will begin meetings in the Peoples Baptist Church, Bayonne, N. J., teaching dispensational truth of "God's Plan for the Ages." God has been blessing this ministry among His people and many unsaved have found Christ.

A union meeting in Roff, Okla., conducted by the pastors of the Baptist, Christian, Church of Christ, and Methodist Churches for a period of eight weeks during the summer, resulted in a

town-wide revival. One young man who had been recently converted, assisted in the preaching of the gospel and in winning many men and boys to Christ. There were about 250 saved during the meetings, and hundreds reconsecrated their lives to the Lord.

R. C. Smith writes: "The Lord has blessed the work of mountain evangelization in West Virginia during the year. The work in Boone County alone netted more than two thousand souls for Christ as a result of the work of Sam Swain. There has also been a rich harvest of souls for God in Logan County where the work was brought to a close with a meeting in the Legion Armory at Logan. The standard of the churches has been lifted, and church members converted.



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15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

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Carl E. Bjork, Kingston, Pa., conducted a four weeks revival campaign in September with the three Methodist Protestant Churches of Reyburn Circuit, Shickshinny, Pa. Carl Oswald of the circuit had charge of the music. The three churches with a membership of 100 were spiritually uplifted and blessed.

James R. Smith presided at the Southwestern Bible and Missionary Conference, which held its twenty-fifth session, August 2-14, at Fort Defiance, Ariz. This conference, which has done much to inspire and unify the missionary forces of the Indian tribes of the Southwest, is on practically the same ground where Kit Carson was sent to quell the riotous spirit of the Navajo Indians, which are said to be the most interesting in custom, language and religion of all the Indian tribes. Mr. Smith's work among them was recently commented on by the *Christian Indian* and *The Presbyterian*.

A Great Fundamentalist Rally and Prophetic Conference was held under the auspices of the Interstate Evangelistic Association, in Chelsea Baptist Church, Atlantic City, N. J., September 25-28. The opening sermon was preached by Dr. Howard C. Fulton, of Chicago. The sessions were largely attended and many prominent preachers and teachers were listed on the program. The music was in charge of Ralph Carr, Fred Robinson, and Dorothy Strathearn. The conference was "a testimony to the unimpeachable evidence of the truth of the Holy Scriptures, and proclaimed the Lord of the Book and the Book of the Lord." Those who attended experienced a blessed time of spiritual refreshening.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz was the evangelist at the Bible Faith Church, Des Plaines, Ill., September 11-25. Walter R. Faust is pastor. The presence and the power of the Holy Spirit were manifest in the large attentive audiences. There

were 15 professed conversion, 14 backsliders restored, 125 consecrations and 6 signified their intention to give full time service to the Lord if the way opened.

Max I. Reich was speaker at a Bible conference held in the Methodist Protestant Church, Kinde, Mich., Lester L. Case, pastor. Mr. Reich also spoke from September 9 to 25, at the Christian Missionary Alliance Tabernacle, Chicago, Ill., A. W. Tozer pastor. Mr. Reich addressed the Chicago Graded Union of Sunday School Teachers September 23 on the subject "Growth of Personality."

J. W. Mahood held a Bible conference in the tabernacle at Houlton, Me., September 4-16. There were three who professed conversion, and fifteen signified their desire to go into full time service for the Lord. From September 18 to 25 he held another Bible conference at the Baptist Church of Mars Hill, Me., R. M. Brown, pastor. One professed conversion and many reconsecrated their lives.

C. E. Putnam held twenty-four meetings, September 9-19, at Messiah Bible College, Grantham, Pa., E. H. Hess, president. About one hundred of the young people consecrated their lives to the Lord. From September 21 to October 9 he held a very successful meeting at Snow Hill, N. C.

Miss Elinor Stafford Millar has been spending several months in England with Mrs. A. C. Dixon and if her present plans carry she will return to America in November.

MOODY BIBLE INSTITUTE WEEKS

Grove Street Gospel Church, Hendersonville, N. C., conducted a summer Bible conference under the auspices of the Moody Bible Institute from August 21 to September 4. The speakers were Dr. P. W. Philpott, Dr. Max I. Reich, Dr. Harry A. Thomson and Dr. E. J. Pace. Ray E. Bomboy was director of the conference. Miss Sarah C. Miller was pianist, while Miss Mary Alice Willson cared for the literature and book table. Miss Frances L. Bennett directed the work among young people with very marked results upon her ministry. Very large audiences attended and many testimonies as to the deepening and strengthening of the spiritual life have been received from those who attended.

Calvary Church, Kalamazoo, Mich., welcomed Dr. Oscar Lowry in a two weeks Bible teaching and evangelistic conference August 28 to September 11. There were twenty-eight who accepted Christ as their personal Saviour. Pastor O. H. Gerstenkorn writes in appreciation of the ministry of Oscar Lowry, "Truly I can say that the cause of evangelism has been redeemed in the eyes of our church."

Calvary Baptist Church, La Crosse, Wis., of which M. Vanderbeck is pastor, welcomed the Moody Bible Institute in a two weeks Bible conference under the leadership of Dr. L. Sale-Harrison. The spirit of revival and consecration for life service was very manifest in the meetings. Pastor Vanderbeck writes: "This morning the whole congregation rose as one man to the appeal of consecration

and renewed effort to the Master. It was an impressive sight to behold, and personally the fellowship and inspiration received will continue to prove a real help in the service of our Master."

Forty-third Avenue Presbyterian Church, Gary, Ind., of which Dr. Walter A. Dodds is minister, held a Moody Bible Institute Conference Week, September 11-18. The speakers were Dr. H. Framer Smith, Dr. Harry A. Ironside and Oscar Lowry. The music was directed by George L. Edstrom, with Mrs. Edstrom at the piano. The life and work of the different departments of the Moody Bible Institute was presented in motion pictures by Ray E. Bomboy.

Methodist Protestant Church, Kinde, Mich., of which Lester L. Case is pastor, enjoyed the ministry of Dr. Max I. Reich in a series of Bible expositions morning and evening, September 11-18. The attendances were good and the exegetical and devotional unfolding of the prophecies of the Old and New Testament by Dr. Reich resulted in a blessed and profitable ministry to those who attended.

First Baptist Church, Owosso, Mich., of which W. S. Stewart is pastor, welcomed a Moody Bible Institute Conference September 18-25. The speakers were Dr. P. B. Fitzwater, Dr. Calvin B. Waller, of Little Rock, Ark., and Oscar Lowry. The music of the conference was in care of Mr. and Mrs. H. Whitman, Frederick B. Wittick, who directed the conference, presented the life and work of the Moody Bible Institute in motion pictures. A visitation by Mr. Stewart and Mr. Wittick of the nearby towns and villages interested many rural pastors and Christian leaders in the conference. Entertainment for the speakers was graciously provided through committee of which Mrs. N. L. Raymond was chairman.

McPherson, Kan. Under the auspices of the local Ministerial Alliance, the Moody Bible Institute conducted a conference in the city auditorium, September 18-25. The speakers were Dr. H. Framer Smith, Dr. Harry A. Ironside, Dr. L. Sale-Harrison and Archibald R. Wright. The music was directed by George L. Edstrom, with Mrs. Edstrom at the piano. Special addresses were given by Dr. L. Sale-Harrison at Central College, and at the monthly meeting of the McPherson County Ministerial Association upon the subject "Present Day Challenge of Humanism." Dr. H. A. Ironside conducted a morning forum at the monthly meeting of the ministers of the Kansas Conference of the Evangelical Mission Covenant of America.

First United Presbyterian Church, Toledo, Ohio, of which Dr. Fred J. Mitchell is minister, welcomed the Moody Bible Institute in an interdenominational Bible conference from September 25 to October 2. The speakers were Dr. H. Framer Smith, Dr. Harry A. Ironside, and Dr. Max I. Reich. The music of the conference was in charge of Mr. George L. Edstrom and Mrs. Edstrom, while F. B. Wittick presented the life and work of the Moody Bible Institute in motion

pictures. Large and appreciative audiences greeted the different speakers.

The Church of God, Alice, Grundy County, Iowa, of which J. L. Masemore is pastor, in co-operation with nearby country churches, invited the Moody Bible Institute for a week of Bible teaching September 25-October 2 under the leadership of Dr. P. B. Fitzwater and Dr. L. Sale-Harrison. The Bible expositions of both speakers were greatly appreciated. The prayers and expectations of many of God's redeemed people in this rural community were realized in the results of this conference.

FUTURE ENGAGEMENTS

Harry O. Anderson—Oct. 23-30, Hollywood, Calif.; Nov. 1-2, Calexico, Calif.; Nov. 3-4, Banning, Calif.; Nov. 17-18, Santa Ana, Calif.; Nov. 20-Dec. 11, Anaheim, Calif.

Harry E. Burke—Oct. 17-Nov. 6, Des Moines, Iowa; Nov. 13-27, Port Huron, Mich.

Harry Davis—Oct. 14-17, Norwich, Eng.; Oct. 17-22, Yarmouth, Eng.; Oct. 23-30, Norwich, Eng.; Nov. 1-30, Liverpool, Eng.

Homer W. Grimes—Oct. 11-30, New Britain, Conn.; November, Brockton, Mass.; December, Brighton, N. H.; January, Danbury, Conn.; February, Boston, Mass.

Louis D. Hill—Oct. 16-30, Jersey City, N. J.; Oct. 31-Nov. 5, Newark, N. J.; Nov. 6-20, Orange, N. J.

Oscar Lowry—Oct. 2-30, Havre, Mont.; Nov. 6-27, Peoria, Ill.

Duncan McNeill—October, Toledo, Ohio.

Albert Peterson—Oct. 12-Nov. 20, Ottumwa, Iowa.

Sara C. Palmer—Oct. 23-Nov. 13, Springville, Pa.; Nov. 20-Dec. 11, Fairdale, Pa.

Dr. Milton S. Rees—October, Rumford, Me.; November, Northfield, Mass.; December, Conway, N. H.; January, Kennebunk, Me.

Gipsy Smith, Jr.—Oct. 16-30, Charlottesville, Va.; Nov. 6-20, Lancaster, Pa.; Nov. 27-Dec. 11, Atlanta, Ga.; Jan. 8-29, Cumberland, Md.; Feb. 5-19, Memphis, Tenn.; Feb. 26-Mar. 12, Bristol, Va., and Bristol, Tenn.; Mar. 19-Apr. 2, Richmond, Va.

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175 pages. 7x5 inches. The Christian Alliance Publishing Company, New York. \$1.50. G. S.

Glimpses of Bible Climaxes, by James E. Ely.

This rather extensive and exhaustive work sets forth the outstanding periods in God's program of redemption, and is especially intended as a study book for Summer Bible Schools, Church Schools, young people's meetings, mission study classes and Bible conferences. Its purpose is to clear difficulties, dispel doubts, present facts upon which faith and conviction may be based, and is especially intended to meet the need of the modern busy man who wants to know the truth and is willing to seek it. The section devoted to the unmasking of Modernism and the exposing of evolution provides exhaustive and complete testimony from a large field of authorities. If any man is willing to weigh the evidence for truth he will find an abundance of it within these pages.

302 pages. 9x6 inches. Business Men's Gospel Association, Garden City, Kan. Paper, \$1.85; cloth, \$2.75. C. H. B.

Craftsmen All, by Edward Shillito.

This timely volume by the literary superintendent of the London Missionary Society throws into relief the distinguishing service characteristics of those whom he calls "fellow workers in the younger churches," as a sort of apostolic succession to those who wrought so well for Christ in the ancient churches. But we see these moderns to be of the same nerve and fiber with their earlier confreres in devotion, service, suffering, and even martyrdom. Indeed, their peculiar value for us lies in the fact that their grandeur stands out against a contemporary background. We hope for Mr. Shillito's book a wide reading in America.

142 pages. 7x5 inches. Edinburgh House Press, London. Paper, 60 cents. J. R. R.

Lesson Commentary for Sunday Schools, by Charles P. Wiles and D. Burt Smith.

This is a commentary on the Improved International Uniform Lessons for 1933. The plan of this commentary is to set forth, first, the lesson goal; then, the lesson plan embracing a brief analysis of the scripture portion. This is followed by helps from Hebrew sources; then a brief presentation of the geographical and historical sources. Finally, the interpretation of the lesson is taken up, followed by citing further truths for daily living. The Bible text used is the American Standard Revised Edition. It is to be noted that the effort is made to adapt the book to the ecclesiastical year; therefore, contains slight changes bearing on the Lenten, Pentecost and Reformation seasons.

It is a pleasure to commend this commentary to Sunday School teachers desiring sound biblical treatment of the Uniform lessons. This commendation does not, of course, carry with it the endorsement of all the interpretations of Scripture set forth.

322 pages. 9x6½ inches. United Lutheran Publishing House, Philadelphia. \$1.75. P. B. F.

The Sunday School in Action, by Clarence H. Benson.

In this volume the author adds new strength to the study courses of the Evangelical Teacher Training Association, of which he is secretary, and for which he has produced this added textbook. From the organized standards of religious education with which the book disagrees it will probably draw fire. But to the church whose aim is an able organized, Bible teaching, and Spirit controlled Sunday School, it will add fire. Mr. Benson's previous contributions to this field have stressed child study (*An Introduction to Child Study*), teacher training (*Bible Course for Teacher Training*), and Vacation Bible School interests (*Intermediate Curriculum for the Standard Vacation Bible Course*). In the present volume he sets before us the ideal Sunday School as a whole and in action. The twenty chapters include history, organization, administration, and promotion of an active Sunday School. The topics presented are pertinent, clear and convincing. In a recent presentation of the first ten chapters of the volume, the present reviewer was approached by an auditing pastor who decided to adopt the Evangelical Teacher Training Association Course for his Sunday School. Every pastor should read this book.

327 pages. 8x5½ inches. The Bible Institute Colportage Association, Chicago. \$1.75. H. F. S.

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8 pages. 10x6¾ inches. A. Francke, 11404 S. Irvine Ave., Morgan Park Station, Chicago. 25 cents a copy; \$1.75 a dozen. W. M. R.

Charles Wesley, Evangelist and Poet, by F. Luke Wiseman, B.A.

Dr. Wiseman, the eminent British Wesleyan, presented the material of this volume as biographical lectures on the Tipple Lecture Foundation at Drew Theological Seminary. The book is not a study of the hymns of the "sweet singer of Methodism," but lays a much broader foundation for an understanding and interpretation of the life and times of this remarkable man, whose unusual abilities doubtless have been under-rated because of the larger fame of his brother John. The theological currents and countercurrents of the eighteenth century are portrayed, the independent thinking of the poet, the sharp differences of conviction between the two brothers, with the deep and loyal love that each had for the other. The reader traces with keen interest the dawning of spiritual morning for the brilliant man who ceased from his own works, as a means of earning salvation, and found a finished redemption in Christ Jesus, to be appropriated by faith. This new light meant radiance in his hymns and sermons. The Methodist who seeks intelligence on the early days of the Methodist movement will profit by reading this book. There are enriching compensations for any believer in Christ, who would broaden his understanding of the ways of God with men. The theological position of the book is, of course, Arminian.

232 pages. 8½x5¾ inches. The Abingdon Press, New York. \$2.00. W. M. R.

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Moody Bible Institute Monthly

The Efficient Young People's Society,
by Russell Olt.

The author, who is the dean of Anderson College, is peculiarly fitted to write a book of this character. In addition to his experience with college students and his study and instruction in Psychology, he has served as president of the Indiana State Young People's Convention and the International Young People's Convention of his denomination. Those who have been looking for a modern text on young people's work that does not give undue emphasis to social service, will find what they want in this volume. Model society, state and international constitutions conclude the book.

The terms "sanctified" in the consecration service blank, and "Holy Spirit" in the prayer list, are unhappy, and likely to be misunderstood. The substitution of the words "consecrated" and "service" would be more fitting.

Well planned activities for our young people are important today as always, and it is necessary that our churches organize and maintain as efficient societies as the standards and suggestions of this manual outlines. 131 pages. 7½x5 inches. The Warner Press, Anderson, Ind. C. H. B.

The Oxford Group Movement, by J. G. Brown.

The writer of this volume has had repeated opportunities for personal contacts with the movement (Buchmanism), and hence should be able to speak with some degree of authority. Therefore it is not reassuring to be told by him that the woman whom Dr. F. N. D. Buchman, the founder of the movement, heard speak, which incident was followed by a remarkable experience in his life, was a Pentecostalist—one of a sect that depends much upon the consciousness of a "long vibration in his soul," to which Dr. Buchman testifies. A charge made in this book against Buchmanism is its utter lack of emphasis "upon ruin by the fall" and of "redemption through the blood of the Lord Jesus Christ." This is easily understood if its founder, as claimed, looks upon every man as "a piece of divinity." His gospel, the author says, is a "gospel of deliverance from the power of some besetting or other known sin in an individual's life. This is accomplished by first righting all wrongs done to others, then surrendering one's will and one's self to be possessed by Christ." This is their way of salvation instead of "through the atoning work of Christ at Calvary." The author believes that the only really saved people in the Movement were saved either before they become Buchmanites or through one who had been previously saved. "The great majority of the Groups are only Christian in name, for you can gamble, dance, go to theaters and cinemas, be a Roman Catholic, or believe almost anything . . . so long as you are loyal to Dr. Buchman and the Group." Their great slogan is "life changers," all of which may come about without any belief in the atoning blood of Jesus Christ.

62 pages. 7x5 inches. Pickering and Inglis, London. 35 cents. G. S.

Old Time Revivals, by John Shearer.

Those who are inclined to be pessimistic and discouraged because of the prevalence of sin and the indifference and lack of spiritual power in the Church today would do well to read the contents of this book. The author has presented fourteen of the greatest revivals in recent time, beginning with the ministry of Richard Baxter, and finishing with the around the world tour of Torrey and Alexander. In every instance revival has taken place when the spiritual life of the Church was at a low ebb. This book is put out by the Million Testaments Campaign for the express purpose of encouraging men and women to join in continuous prayer for a revival in this present day.

110 pages. 7½x5 inches. Million Testaments Campaign, 1505 Race Street, Philadelphia. 25 cents; special price for quantities. C. H. B.

Why Modernism Must Fail, by John B. Champion, A.M., Th.D.

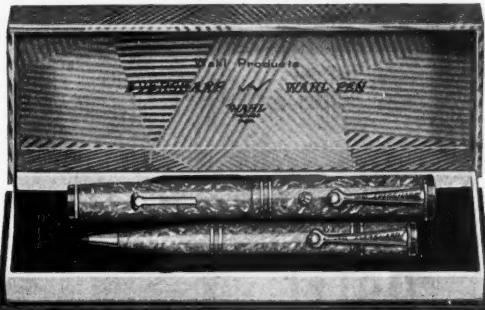
We always are pleased to see a new book by Professor Champion. We like his strong vigorous style and his clear precise thinking. He is a stalwart defender of the faith. After showing in the first chapter that progress does not always mean betterment, that conservativeness is sometimes necessary to real progress, and that Modernism is destructive of Christian faith, our author proceeds in the second chapter to give reasons why Modernism must fail. The first reason is that Modernism is built upon negations. It denies all supernaturalism, the trinity, the deity of Christ, the personality of the Holy Spirit, divine creation, the true incarnation of Christ, His miracles, the efficacy of His atoning death, His bodily resurrection, His post-resurrection appearances, and His personal, visible return. In a word, we would say, Modernism is a negative substitute for Christianity. In the second place the program of Modernism is predatory and destruc-

tive. "Lacking power of religious reproduction Modernism must draw almost all of its recruits from conservatism." Hence it proceeds to rob us of our schools, colleges, and seminaries. But when sharp tools are put to a wrong use the results may prove disastrous to the user. Since the program of Modernism is based upon naturalism and humanism, of course it must fail as a method of eternal salvation. This we grant, but offer a criticism. Is not Modernism a surprising success? The Church has resisted all attacks of enemies from without, but will she be victor over this ingratiating, enticing, seductive enemy now so strongly entrenched within? Can a backslidden, indifferent, worldly Church win the battle over a foe that is in league with hell? The Church already has surrendered many of its strongholds, and the spirit of compromise and surrender is prevalent. Under such conditions Modernism may not fail.

111 pages. 7½x5 inches. Eastern Seminary Press, Philadelphia. \$1.00. G. S.

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The author is an evangelist among both Jews and Gentiles at the present time and has been actively engaged in several Bible Conferences throughout the country. Open for engagements, Conferences and single meetings.

into His service. I am now a missionary in the mountains of Kentucky. While visiting these mountain homes I find many hungry people whom words, it seems, cannot reach. After asking God for guidance and for a way in which their hearts might be reached, God again gave me a picture of myself as I am a mountain girl, and I remembered how those books had brought me to Him. I am convinced that if they could reach so stubborn a heart as mine that they could reach many others. I feel as though God's work must be extended and He has called me to help. This is just one of the many evidences of God's blessing on the literature.

Literature was sent on account of the Book Funds from September 1 to 30, 1932, inclusive:

The total amount of literature sent was: 9,485 Colportage Library books, 11,189 Evangel Booklets, 2,647 Pocket Treasuries, 63,829 tracts, 27,780 special-edition Gospels of John, 1,320 Testaments, 29 Bible Alphabet and Memory Work booklets. This was sent in 674 shipments to 43 states, 1 shipment to Alaska, 3 shipments to the Philippine Islands, 10 shipments to Canada, 26 shipments to 13 foreign countries.

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Alaska Book Fund: 1 shipment: 5 Colportage Library books, 12 Testaments.

Fire Station Book Fund: 1 shipment to 1 state; 15 Colportage Library books, 18 Evangel Booklets, 15 special-edition Gospels of John.

Free Tract Fund: 18 shipments to 13 states: 1 shipment to Canada, 3 shipments to 3 foreign countries: 4,505 tracts.

French Louisiana Book Fund: 1 shipment: 15 Colportage Library books, 40 Evangel Booklets, 350 tracts.

General Mission Fields Book Fund: 3 shipments to the Philippines Islands, 4 shipments to 3 foreign countries: 124 Colportage Library books, 360 Evangel Booklets, 3,100 tracts, 100 special-edition Gospels of John.

Hospital Book Fund: 167 shipments to 40 states, 5 shipments to Canada: 3,181 Colportage Library books, 3,737 Evangel Booklets, 2,005 Pocket Treasuries, 26,321 tracts, 8,283 special-edition Gospels of John.

India Book Fund: 8 shipments: 38 Colportage Library books, 80 tracts, 20 special-edition Gospels of John.

Latin America Book Fund: 2 shipments to 2 states, 7 shipments to 4 foreign countries: 77 Colportage Library books, 77 Evangel Booklets, 3,750 tracts.

Mountain Book Fund: 319 shipments to 9 states: 3,072 Colportage Library books, 3,321 Evangel Booklets, 157 Pocket Treasuries, 6,910 tracts, 10,565 special-edition Gospels of John, 1,218 Testaments, 29 Bible Alphabet and Memory Work booklets.

Pioneer Book Fund: 12 shipments to 8 states: 18 Colportage Library books, 516 Evangel Booklets, 26 Pocket Treasuries, 2,840 tracts, 901 special-edition Gospels of John, 20 Testaments.

Prison Book Fund: 153 shipments to 40 states, 4 shipments to Canada: 2,468 Colportage Library books, 3,102 Evangel Booklets, 459 Pocket Treasuries, 15,673 tracts, 7,871 special-edition Gospels of John, 70 Testaments.

Seamen Book Fund: 1 shipment to 1 state: 55 Colportage Library books, 18 Evangel Booklets, 300 tracts, 25 special-edition Gospels of John.

Spain Book Fund: 1 shipment: 200 Colportage Library books.

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Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from September 1 to 30, 1932, inclusive:

	Number of Contributions	Amount of Contributions
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Alaska	1	3.50
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Lumber Camp	2	1.50
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The Institute

Alumni Gleanings

W-M-B-I

WHAT OF THE ENROLLMENT?

There have been inquiries regarding the Fall Term enrollment. Around the Institute have been heard many expressions of gratitude to God that the way has been opened for so large a number to enter upon training for "the better days ahead." Prevailing conditions have worked for a decrease, as compared with recent years. There are enrolled 281 men and 268 women, a total of 549, in the Day School. The Evening School is only five under the enrollment of last fall, 736. A grand total of 1285 eager students of the Word of God in the Day and Evening Schools is indeed a prophecy of valuable service in many fields at the close of the training period. Let much prayer be offered for these students: that their faith fail not; that employment may be available for such as require it; that the joy of soul winning may be upon every one who goes out on assignments; that a peculiar and unusual blessing may rest upon members of the Faculty; that donors may be led of the Spirit to make possible the continuance of this work.

RECENT SPECIAL SPEAKERS

Mr. and Mrs. M. L. Griffith, China Inland Mission; Rev. R. E. Ayer, Lutheran missionary to Liberia; Grace Bennett, Mid-Venezuelan Mission; Rev. A. R. Longman, pastor, Gospel Mission Church, Arena, Wis.; Rev. James Ostema, pastor, Twin City Evangelistic Center, Champaign, Ill.; Rev. John C. Stam, China Inland Mission; Rev. Harry Strachan, Latin America Evangelization Campaign; Dr. R. E. Neighbour, Bible teacher; Rev. Fred G. Mitchell, Presbyterian Board National Missions, Ganado, Ariz.; Rev. Isaac Page, China Inland Mission; Dr. Samuel M. Zwemer, Princeton Theological Seminary; Elizabeth Turner, Presbyterian Missionary to China; Mr. James Mallis, missionary under Ceylon and India General Mission.

FACULTY AND STAFF ENGAGEMENTS

Mrs. Ralph Allison, September 18, 25, Wellspring Bible Class, Fourth Presbyterian Church, Chicago.

J. W. Davis, September 4, Bethel Evangelical Church, Shannon, Ill.; September 5, Home Coming Day address, Shannon, Ill.; September 11, Second Evangelical Church, Chicago.

W. Taylor Joyce, September 6, Pacific Garden Mission, Chicago; September 18, Methodist Protestant Church, Kasbeer, Ill.; September 25, Gospel Tabernacle, Maywood, Ill.; September 28, Bible Faith Church, Des Plaines, Ill.

Harold L. Lundquist, September 2, Conference of the Cook County Young People's Covenant of the Swedish Mission Churches, Lake Geneva, Wis.; September 20, 21, 23, 25, Lakeview Swedish Free Church, Chicago.

Dr. H. Framer Smith, September 20, First Presbyterian Church, Wenona, Ill.

Clarence H. Benson, September 18, First Danish Baptist Church, Chicago; September 18, Diversey Parkway Evangelical Church, Chicago.

"THE LAND OF DO-WITHOUT"

The above is the name of the quarterly bulletin issued by the Southern Highland Evangel, ministering to spiritually destitute sections of the Appalachian Highland regions. The group of former students doing service in this needy field is constantly on the increase. Reports of the work done or attempted, with heart-touching and soul-stirring incidents mention the following missionaries: Elmer C. Wagler '24, and Mrs. Wagler, Emma, Ky.; Laurine Voelker '30, Alpharetta, Ky.; Georgina Marshall '24, Box 324, Weeksbury, Ky.; William Wegner '26, and Mrs. Wegner, McDowell, Ky., and W. B. Ladd '32, Banner, Ky. Much has been published in recent years of the condition and spiritual needs of the pure American stock that for generations has peopled the hills of the South. Surely here is a field that calls for loving devotion, prayer, and service—both in going and in giving.

THE NORTHWEST REPORTS

Former M.B.I. students in attendance at a Bible conference at Lake Whatcom, near Bellingham, Wash., made use of their opportunity for a fellowship dinner, and report an occasion of much spiritual pleasure and profit. Dr. W. P. White, of the Bible Institute of Los Angeles, who served the Extension Department of the Moody Bible Institute so long and faithfully, was among the special guests. Former students reported were: Louis T. Talbot '13, Los Angeles; Dr. and Mrs. John C. Page, both of '00, Glendale, Calif.; David T. Cant '96, Seattle, Wash.; Mrs. Elmer Jenkins '17, Seattle; Mrs. Harold D. Hayward (Helen

Farquharson '22), recently returned from China, Seattle; W. Genevieve Gorrell '22, Seattle; Mrs. Samuel L. Brown '14, Bellingham, Wash.; M. Belle Sperry '19, Bellingham; Edna L. Larson '14, Los Angeles; Rev. Joseph S. Flacks '13; Mrs. Charles H. Judd (Belle E. Takken '96), Vancouver, B. C., Canada; and Dr. Emily D. Smith '19, Seattle.

Mrs. Jenkins delivered the report in person at the MONTHLY office, enroute to Wheaton, where her son was enrolling for college work. We regret that a picture of the group was not clear enough to permit reproduction.

A DENOMINATIONAL GROUP

The Illinois Conference of the United Brethren Church is served by a group of former M.B.I. men, who during its annual session at Lawrenceville, September 6 to 11, gathered around a supper table, sang the old songs, and told of Institute experiences. The wives of several of these former students enjoyed the inspiration of the hour with them. The student list included:

W. H. Arbogast '99, Monmouth, registrar of the conference; possessor of one of the last Institute certificates signed by D. L. Moody.

Lerton B. Jones '17, Decatur; possessor of every number but one of Moody MONTHLY to date from December, 1909.

G. C. Forwood, Cor. Sch., Springfield; statistical secretary of conference.

F. E. Blimline '14, Argenta; Jacob B. Leib '04, Astoria; Arthur C. Emmons '15, evangelist, Alton; H. I. Newell '32, Bradley; Herman Kemna '31, temporarily out of school; F. L. Kinsman '32, Marshall; Charles P. Ellis '31, Robinson.

These devoted pastors and evangelists may be looked to for promoting the spirit of evangelism and the exposition of the Holy Scriptures in their conference. May God's blessing rest upon them for this supreme task.

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Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with MONTHLY readers in all parts of the world. Please send items promptly, written legibly with full name and address, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

ALUMNI GLEANINGS

R. C. Montague '24, Mrs. Montague, and their thirteen-month-old baby attended the opening exercises of the Fall Term, September 8. Mr. Montague is pastor of the First Baptist Church, Rives Junction, Mich.

John Hamel '17, Board of National Missions, Marquette, Mich., presents an opportunity to young people to serve in a very needy field. Many locations are without Sunday School, church, or other Christian organizations.

Rev. S. B. Pinney '08, is pastor of the Presbyterian Church at Bayfield, Wis. The Young People's Society of this church, consisting of forty high school boys and girls, received honorable mention in the September 22 issue of *The Presbyterian* for faithfulness in attendance during the summer months. The average was 85 per cent.

Joseph A. Koffend '28, has been obliged to return home from Peiping, China, on account of his eyes. He hopes to be able to resume his work in China later.

H. Ralph Shirley '26, Steele, N. D., is pastor of the national mission Presbyterian Churches in Steele, Hazelton, and Kintyre, N. D. Mr. Shirley received his A.B. degree from the Presbyterian College, Jamestown, N. D., in 1929. He was elected moderator of the Presbytery of Bismarck in April, 1932.

A. D. Gruber '30, and Mrs. Gruber (Evelyn L. Oyer '30), Congo Inland Mission, Charlesville, Congo Belge, Kasai Dist., W. C. Africa, write that a revival seems to be sweeping over their people—many turning to God, accepting Christ as Saviour, hungering after God's Word, pleading for teachers. During the first six months of this year 571 professed conversion and were baptized. The Grubers rejoice that in spite of scarcity of money, handicaps and hardships, "the Lord's hand is not shortened that it cannot save."

Dena M. Wagener '20, after eleven years as home missionary under the Blairsville Presbytery, Salemville, Pa., was on September 1 transferred to the Revloc Presbyterian Church, Revloc, Pa., to work in the same capacity. The latter is a much larger field, with a majority of English speaking people, and Miss Wagener is praying for definite guidance that souls may be won.

The Baptist Temple News, published by the Wealthy Street Baptist Church, Grand Rapids, Mich., reports that Elizabeth De Young '20, India, has been a very successful missionary, not only winning many in the lower castes, but several of the Brahmins. Miss De Young has been made overseer in evangelistic undertakings for four hundred villages, under the Telugu Village Mission.

C. S. Foster '15, South Africa, writes of the inroads of Millennial Dawnism and Ethiopiaism in his field, and asks for special prayer.

Emil Pearson '19, South Africa, reports that the District Conference this year was the best yet held. The attendance numbered 600 on the last day; 14 were baptized, making 55 for the year. Five new out-stations were opened, making a total of 17.

Beth Okey '23, is home on furlough from China and is busily engaged in deputation work. She was recently at the Presbyterian Church in Rushford, Minn., of which C. F. Geiger '00, is pastor.

Kathryn Powell '22, has for the past five years been engaged in the work of the Volunteers of America, in Tulsa, Okla., an organization in which she holds the rank of captain. During the past six months, she reports, the Volunteers in Tulsa have held 1,183 religious meetings, prayed with 707 individuals, and served 260,000 meals to poor people from the food depot. Seventy-two persons professed conversion.

Dorothea Arps '30, with the Telugu Village Mission, writes from Bangalore, India, of the zest and deep spiritual interest that she finds in her work. She is learning the Caranese vernacular and hopes soon to be able to present Christ without the need of an interpreter. A fine report of her work recently appeared in the *Arkansas Democrat*, of Little Rock, Ark.

Edward Lawrence Reiner '08, has been pastor of the Waveland Avenue Congregational Church, Chicago, twenty years, and the church observed this anniversary in an inspirational manner on July 17.

Hortense A. Quinche '25, of the Africa Inland Mission, accompanied Mrs. Harvey J. King and baby from the field to America, where both missionaries are now on furlough.

Joseph H. Tice '30, has been appointed pastor of two Evangelical Congregational Churches, St. John's at Allentown, Pa., and Grace at Cetronia, Pa.

Frank Brandfellner '13, has accepted appointment to the pastorate of the First United Evangelical Church, Highland Park, Ill., in succession to Rev. J. A. Van Gorkom, formerly of the Institute Faculty.

Harlin J. Roper '20, pastor of the Scofield Memorial Church, Dallas, Tex., recently had the privilege of leading his church in the celebration of the fiftieth anniversary of the coming of the beloved Dr. C. I. Scofield to the city, where on August 20, 1882, he preached his first sermon in what was then known as the First Congregational Church. This vital organization is still eagerly searching the Scriptures, intent upon rightly dividing the Word of truth.

Jack Cardiff '17, is bereft in the death of his wife, who passed away September 15,

at the residence of their daughter, Katherine Cardiff Diamond, Indianapolis, Ind. The body was brought to the home at Winona Lake, and burial was in the Oakwood cemetery at Warsaw, Ind. Multitudes of friends extend assurances of love and sympathy.

Oliver M. Thomson '30, and Mrs. Thomson (Dorothy Bernice Higgins '30) are stationed at Villa Ebenezer, Caruaru, Pernambuco, Brazil, S. A. Mr. Thomson has been pastor of the church at Caruaru since last May, preaching twice a day in the Portuguese language, and conducting six Bible classes in outlying towns.

As this issue goes to press, Mary Alice Willson '31, is planning to sail October 21 from Brooklyn for Bolivia. Her address will be Bolivian Indian Mission, Cochabamba, Bolivia, South America.

Paul Hutchens '27, George, Iowa, was forced to leave evangelistic work, due to ill health, and for more than a year has been convalescing in a sanatorium in California. During his sojourn there he wrote a booklet entitled, *The Know-so Christian*, and poems, stories, and articles for numerous publications. He memorized more than four hundred Bible verses, including the first twelve chapters of Romans, Isaiah 53, Psalms 34 and 91, and passages in Galatians and Thessalonians. He was also instrumental in winning a number of persons to Christ. He has made a remarkable comeback, and is expecting soon to return to the evangelistic field. Mrs. Hutchens '28, will be his co-worker as formerly.

Arthur Gathman '24, who followed M.B.I. training with graduation from Wheaton College, has entered upon his work as principal of the Riverside Christian Training School, Lost Creek, Ky. He and his wife (Ruth Sile '30) find hearts and hands fully employed by the demands of this challenging opportunity for service. Besides the regular duties at the school, Mr. Gathman is teaching a large special class the elements of music, and with his wife has organized a Sunday School several miles out in the hills.

Lucy Junod '28, has left her field of labor with the Africa Inland Mission and is enjoying a furlough with loved ones at Geneva, Switzerland, from whence she has posted an interesting letter telling of her experiences on the mission field.

Herbert G. Tovey '14, 4940 College View Ave., Los Angeles, Calif., is making a good account of his stewardship in work for the Master. What with the writing of many gospel songs, the direction of the music of one of the outstanding churches of the city, and the superintendency of the music department of one of its colleges, he is kept fully employed. In all these opportunities he stands definitely for the fundamental truths of God's Word. His new songbook is mentioned in "Book Notices."

Ralph E. Stewart '19, who in recent years has been associate pastor of the Tabernacle Baptist Church, Atlanta, and has directed gospel missions in the South, announces that on September 1 he became pastor of the Hildreth Baptist Church, Columbus, Ohio. His address is 1606 Aberdeen Ave.

AGENTS!

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November, 1932

George Weppler '29, and Mrs. Weppler (Claudia Frey '27), Githumu Mission, Thika, Kenya, E. Africa, are dealing much with natives who are under the blighting spell of the witch doctors. "We are much concerned these days about the locusts, as they are very bad in these parts. At Kijabe (pronounced 'Kijobby'), our head station, the crops have all been destroyed. As natives harvest twice a year they know little of laying things up in store, and a scourge of locusts brings on famine very quickly."

Euphemia Habel '31, who arrived in Bolivia, S. A., last January, sends an interesting letter from her field of service, Peniel Hall Farm (Cajon 8, La Paz, Bolivia), which is at an elevation of 12,500 feet above sea level. Military disturbances are affecting mission work, as is also the cold of their winter season. The Indians with whom this station does its work are paganistic and superstitious.

BORN

To George A. Bates and Mrs. Bates (Freda Haines '29), a daughter, Ruth Elaine, August 26, Spencer, Ohio.

To Foster J. Vick '32, and Mrs. Vick (Verna Raymond '32), a son, Foster Vernon, August 9, Chicago.

MARRIED

Oliver Martin Thomson '30, and Dorothy Bernice Higgins '30, August 4, Recife, Brazil, S. A.

Ronald Oliver and Mildred Irene Hoover '30, June 25, Englewood, Colo.

Carl L. Porritt '32, and Hilma E. Johnson '31, September 2, Momence, Ill.

James N. Easterwood '32, and Mildred Maurine Heyl '32, September 10, Washington, Ill.

Merrill Everett Dunlop '26, and Pauline Lenore Bosworth, September 11, Chicago

Forest W. Hall '19, and Margaret V. Moorehead, Senecaville, Ohio. (No date given.)

James Schriber '28, and Jemima E. Olson, September 27, Minneapolis, Minn.

AT REST

Rev. Nester Kittridge Clarkson '99, for many years superintendent of rescue missions in Chicago and Los Angeles, went in triumph from the scene of his recent labors in Los Angeles, Calif., to meet his Lord on May 4, at the age of fifty-four years.

Thelma Hyatt '25, hindered from entering upon her cherished purpose of mission work in China on account of broken health, after long and painful illness, entered into rest at her home, Auburn, N. Y., Wednesday, August 31.

Rev. Clarence Sidney Thompson '20, after fruitful years in song evangelism, was called into the more exalted ministry of praise on July 24, from his home in Plymouth, Ind. Mrs. Thompson was associated with her husband in this ministry as harpist and pianist, and is much bereaved in his death.

Mrs. Harry Colas (Sarah Frances Walburn '19), Elysburg, Pa., was on the morning of September 5 called into her heavenly rest. Her bereaved husband and three young children find their comfort in the presence and promises of the Friend of those who mourn.

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RADIO STATION

W-M-B-I

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NEW SCHEDULE AVAILABLE

The new Central Standard Time schedule of hours for W-M-B-I is now available. Friends who live at too great a distance to hear the daytime broadcasts will doubtless be interested in the schedule of midnight hours. A postcard or letter addressed to W-M-B-I, Chicago Avenue Station, Chicago, will bring a copy of the schedule promptly.

ANNOUNCERS TRIO IN AFRICA

Not personally, of course, but through the Victor Talking Machine records which the Trio has recorded. Reports frequently come from foreign mission fields where many of the missionaries have taken portable talking machines and the records of the Announcers Trio. For example, William Wilson, a missionary serving in Africa, has reported that through hearing the Announcers Trio sing "Grace Greater Than Our Sins" a white man was saved. God has many ways of making the gospel known, and Christian people should praise Him for the modern inventions by which multitudes everywhere can now hear the message.

the support of the radio ministry. Whenever the attendant at the Information Desk would ask for his name he would reply, "I do not want to give my name, for I am satisfied that the Lord knows that I am giving this money." He always expresses his great appreciation of the blessings received from the W-M-B-I programs. During the past summer he was out of the city for a few weeks, but he never failed to send in his dollar every week, with the accompanying note, "From the colored man." What a value God must place upon gifts given in such a spirit!

OUR FAMILY ALBUM

Our album this month shows the picture of Ruth Wallin, a comparatively new member. Miss Wallin, whose home is in Chicago, became interested in the Institute through hearing its radio programs, and since enrolling in the Evening School has devoted her many talents to the Lord's service.



Ruth Wallin

She plays pipe organ and piano, and also possesses an excellent contralto voice.

CHANGES AND ADDITIONS

In the monthly program below, it will

be noted that there are several changes in and additions to our Standard Time schedule. The "Continued Story Reading" is scheduled for 11:30 a. m. on Monday, Tuesday, Thursday, and Friday. The "Stories of Answered Prayer" broadcast is resumed on Monday afternoons, and also the "Parent's Bible Study Hour" on Tuesday and Thursday mornings at 10:00 o'clock. The "Question Hour" has been brought back to Tuesday afternoon, from 2:00 to 3:00 o'clock. On Wednesday afternoon at 2:15 the "W-M-B-I Tract League" will be broadcast. This is for the purpose of instruction and encouragement in the ministry of tract and Gospel distribution. There will be stories of God's blessing on this kind of work, and also sound and effective tracts will be read for the benefit of the radio audience.

The Loop Evangelistic Services under the auspices of the Christian Business Men's Committee are resumed, and also the four midnight hours—Monday, Tuesday, Wednesday and Friday, Central Standard Time. Continue to pray for W-M-B-I.

BIBLE CHARACTERS GAME

Spend leisure time in profitable entertainment. Fix in mind the leading facts of Bible History. Old and Young, Parents and Teachers, you will be delighted with this Educational Game. Write for full information to—O. F. & F. G. Decker, Dept. M, 123 Purdy St., Buffalo, N.Y.

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The Bible Institute Colportage Ass'n 843 North Wells Street

Chicago

MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sunday, November 6, 13, 20, 27

- 1:30 P. M.—Spanish Service
- 1:50 P. M.—Italian Service
- 2:10 P. M.—Service of Worship and Praise

Monday, November 7, 14, 21, 28

- 7:00 A. M.—Sunrise Service, Bible Reading
- 10:30 A. M.—Devotional Hour
- 11:30 A. M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program, Bible Reading
- 2:00 P. M.—Stories of Answered Prayer
- 2:30 P. M.—Music and Book Table
- 3:40 P. M.—Gospel Service in Greek, Rev. John M. Yannicks
- 12:00 P. M.—Midnight Hour†

Tuesday, November 1, 8, 15, 22, 29

- 7:00 A. M.—Sunrise Service, Bible Reading
- 10:00 A. M.—Parents' Bible Study Hour
- 10:30 A. M.—Missionary Hour, John R. Riebe
- 11:30 A. M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program, Bible Reading
- 2:00 P. M.—Question Hour and Music
- 3:00 P. M.—Radio School of the Bible, Rev. W. Taylor Joyce
- 3:30 P. M.—Swedish Service, Prof. Carl Hanson
- 12:00 P. M.—Midnight Hour†

Wednesday, November 2, 9, 16, 23, 30

- 7:00 A. M.—Sunrise Service, Bible Reading
- 10:00 A. M.—Shut-in Request Program
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program, Bible Reading
- 2:00 P. M.—Music and W-M-B-I Tract League
- 2:30 P. M.—Special Program
- 3:00 P. M.—Sunday School Lesson, Iris Ikele McCord
- 3:30 P. M.—Music
- 3:40 P. M.—Lithuanian Service*
- 12:00 P. M.—Radio School of the Bible, Mr. Joyce†

Thursday, November 3, 10, 17, 24

- 7:00 A. M.—Sunrise Service, Bible Reading
- 10:00 A. M.—Parents' Bible Study Hour
- 10:30 A. M.—Short Story Hour and Music, Mrs. McCord
- 11:30 A. M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program, Bible Reading
- 3:00 P. M.—Radio School of the Bible, Rev. Kenneth S. Wuest
- 3:30 P. M.—Music
- 3:40 P. M.—Holland Service*

Friday, November 4, 11, 18, 25

- 7:00 A. M.—Morning Glory Club
- 10:30 A. M.—Music and Radio School of the Bible, Mrs. McCord
- 11:30 A. M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program, Bible Reading
- 2:00 P. M.—Home Hour, Mrs. McCord
- 3:00 P. M.—Special Program
- 3:30 P. M.—Dano-Norwegian Service, Professor Hanson
- 12:00 P. M.—Midnight Hour†

Saturday, November 5, 12, 19, 26

- 7:00 A. M.—Sunrise Service, Bible Reading
- 10:30 A. M.—Church School Period
- 11:00 A. M.—K. Y. B. Club
- 11:30 A. M.—Jewish Sabbath Service
- 12:00 M.—Organ Program
- 1:00 P. M.—Citizenship Hour
- 1:15 P. M.—Music Bible Reading
- 1:30 P. M.—Young People's Hour
- 2:00 P. M.—"Mother Ruth" Period for Girls
- 2:30 P. M.—Musical Program
- 3:15 P. M.—Radio School of the Bible, Wendell P. Loveless

*Russian Service alternate Wednesdays. German Service alternate Thursdays.

†Subject to change.

Moody Bible Institute Monthly

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